THE INFALLIBLE TRVE AND ASSVRED VVITCH:

OR,

THE SECOND EDITION, OF THE TRYALL OF *WITCH-CRAFT.*

SHEVVING THE RIGHT AND TRVE METHODE OF THE DISCOVERIE:

WITH A CONFVTATION OF ERRONEOVS WAIES, CAREFVLLY REVIEWED AND more fully cleared and Augmented.

By IOHN COTTA, Doctor in Physicke.

LONDON,
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TO THE RIGHT HONOVRABLE, SIR IAMES LEY KNIGHT and BARONET, Lord chiefe Iuſtice of *ENGLAND*, and to the reſt of the Honourable, Right Reuerend and worthy Iudges.

RIGHT Honourable Lords; I formerly Dedicated a ſmall Treatiſe vnto the Honourable Societie of the reuerend Iudges, who then filled the awfull ſeates of Law and Iuſtice. I aduenture the ſecond time to preſent it, reuiewed, augmented, and cleared from ſome part of that darkneſſe which haply hath hitherto clouded it from bright acceptance. Information tending vnto truths diſcouerie, though from the meaneſt wit or perſon vnto your Lordſhips, cannot be vnacceptable, whom Law doth make the Sentenſers of Trueth; which is the Soule and Sentenſe of the Law. The matter and ſubject propounded is not trifling or vnworthy, nor can be any diſdaine vnto Noble greatneſſe;

neſſe; nor is vnto any Honourable order more proper then to your Lordſhips. Indeede the difficultie of the matter preſſeth a ſtudious conſideration, an orderly continuall linking and holding together of all materiall circumſtances vnto the maine ſcope, a faithfull and ſtrong memorie, quickneſſe of apprehenſion and ſolide iudgement, but in the end vnto ſuch as are induſtrious and deſirous of Trueth, will yeeld a delightfull and thanke-worthy compenſation thereof. I preſume not to direct or preſcribe, nor doe purpoſely oppoſe any other different opinion, but inoffenſiuely tender my owne vnto the publique good, and hauing meerely deuoted it vnto truth; doe humbly ſubmit it vnto your Lordſhips, the vowed Patrons of right and truth:

Your Lordſhips in all humble

dutie and deſire,

IOHN COTTA.

The Printer to the Reader.

THE Author perceiuing his former Tractate or first edition thereof, either not diligently read, or not truly by many men vnderstood, he hath now by a second edition thereof offered more ease and light vnto such as are willing to search after truth, both by the addition of many things before omitted, as also by this plaine direction vnto all the most speciall points in the whole Treatise, as followeth,

The contents of the first Chapter.

1. *How Knowledge doth come vnto man.*
2. *How mans Knowledge is confined and limited.*

CHAP. II.

1. *That many things are hidden from the Knowledge of all men indifferently by the decree of God and Nature.*
2. *That many things are reuealed vnto the industrious learned, which are hidden from the slothfull and vnlearned.*

CHAP. III.

That Witchcraft cannot bee discouered or knowne, but by the common waies and meanes of all other Knowledge and discouery.

CHAP. IIII.

1. *The Knowledge and power of Spirits, how exceeding the Knowledge and power of man.*
2. *Good Spirits and euill Spirits how discerned.*

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That the diuell doth and can worke alone without the association of a Witch.

CHAP. VI.

1. *The Diuell associating with a Witch.*
2. *A Witch apparently discouered by the Conduct of the outward sense, and testimony thereof.*
3. *That the Diuell playeth the Iugler in many things, seeming to raise the dead, to transforme into Cats or Dogs or other Creatures, to present the same body in two distant places at the same time.*
4. *The difference betweene things meerely imagined or fancied, and things really offered vnto the outward sense truly discerned.*
5. *That which is supernaturall or spirituall, may be discouered by the outward sense.*
6. *How the counterfeit miracles of the diuell may be discerned from the true miracles of God.*

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1. *An assured Witch by euidence of reason conuinced.*
2. *All Spirits that are enquired at, are Diuels.*
3. *Witches may be detected by professedly vndertaking, and vpon promise or couenant performing reuelations and discoueries aboue the power and knowledge of man.*
4. *All men in whom the Diuell doth exercise supernaturall workes or miracles, or by whom he doth vtter supernaturall reuelations, are not simply therefore by necessary consequent of reason to be esteemed. Witches but with some few considerations which therewith conioyned and dewly weighed may infallibly proue their guilt thus: He that vndertaketh reuelations or workes which are truly found supernaturall, and cannot either proue them to be of God, nor to be imposture, nor to be imposed vpon him by the Diuell without his will, allowance, and liking thereof, that man by certaine Demonstration is a Witch or Sorcerer. What Witchcraft is, manifestly described.*

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1. *The diuers kinds and manners wherein Witches receiue knowledge from spirits, as Astrologers, as Wizards, as Phisitions.*

That

That the Diuell can both inflict diseases, and cure where God permitteth.

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1. Whether the diseased are bewitched, when and how it is certainely to be knowne, when not, and when men ought to rest satisfied in desiring satisfaction therein.
2. The markes of Witches vulgarly reported, and by oath deposed to be found in their bodies, how to be tried and knowne from all naturall diseases, among which many are very like vnto them.
3. The necessitie of consulting with the Physition not only therein, but in all diseases supposed to be inflicted by the Diuell.
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1. Presumption and probabilities against suspected Witches.
2. That Witchcraft is a sinne or crime which ought to be detected by testimony and by manifestation thereof to sense or reason.

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That men ought not to seeke the discouery of Witches by vnwarranted meanes voide of reason, or superstitious.

CHAP. XIV.

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CHAP. XV.

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3. That the healing of the bewitched by the compelled touch or action

action of the ſuppoſed Witch is no reaſonable accuſation agai
any man, as therefore a Witch.

4. *That there is no more neceſſitie of a miraculous detection*
Witchcraft, then of any other as hideous and abominable ſinn

5. *That the miracles and detections of crying and hideous ſinnes*
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the Law of God was directed, as alſo that there is no other
triall of thoſe Witches, but the meanes and waies in this Trea
tiſe before mentioned.

TO

TO

THE RIGHT HONOVRABLE Sr. EDVVARD COKE Knight, Lord

chiefe Iuſtice of ENGLAND, one of the Lords of His Maieſties moſt Honourable Priuie Councell, and to the reſt of the Honourable right Reuerend and worthy Iudges.

RIght Honourable Lords, where according vnto the direction of good lawes, gracious Soueraignes nobly rule, and loyall Subiects freely obey, there the Common-weale, which is the common good of both, produceth the moſt royall, happy and ſtable Monarchy. If euer any Kingdome hath beene fortunate, to giue a true mirror and example of this happineſſe, this famous Iſland hath beene therein incomparable, wherein ſo many puiſſant Monarchs, ſucceſſiuely ſwaying this Emperiall Diademe, according vnto the ancient Lawes and Cuſtomes of

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this Nation, haue ſo many hundreths of yeares gouerned this mighty people in peace and honour at home, and victoriouſly led them in triumphant warre abroad, as by the glorious trumpe of forreine and domeſticke fame and Hiſtorie is not obſcure. The ſplendor of this truth, the iniurious aſperſion of inſufficiencie in our Engliſh lawes, cannot without ſhame or bluſhing guilt behold. Notwithſtanding, ſince in ſome few things to bee wanting, was neuer as yet wanting in the moſt exquiſite lawes, Policie and State that euer hath beene, and ſince the Law of God it ſelfe (though perfect in it ſelfe) through humane imperfection in the true perfection was neuer yet ſeene, giue mee leaue through all lawes and Countries in one particular to wonder at their generall defect. What Law or Nation in the detection of Witches, and Witchcraft, hath as yet euer appeared competent, or from iuſt exception exempt? How vncertaine are among all people differing iudgements? Some iudge no Witches at all, others more then too many, others too few by many, in ſo oppoſite extreames, ſo extreamely oppoſite: I doe not preſume to preſcribe how a law may become more abſolute or perfect, I onely labour & enquire to learne. Among many generall directions by different Authors, diuerſly publiſhed, concerning the perfecting of particular lawes, (as farre as perfection is poſſible vnto humane frailty) *Demoſthenes* in his ſecond Oration againſt *Ariſtogiton*, in my thought doth ſeeme to equall (if not exceede) the moſt exquiſite. Three

things

things saith he (as may be plainely out of the forenamed place collected) doe concurre vnto the vpright constitution of euery complete law, whereby it may be held sacred and inuiolate. The first is, that it be εὕρημα μὲν καὶ δωρὸς Θεοῦ, that is, that it be the ordinance and gift of God. Secondly, that it be δόγμα φρονίμων ἀνθρώπων, that is, the sage and iudicious decree and counsell of the most wise and prudent. The third is, that it be πόλεως συνθηκηκοινη, that is, the vniuersall consent of the whole state, Citie or countrey. Certainly, the true cause of the forementioned generall lamenesse, and confusion of Lawes in the proposed case of Witch-craft consisteth herein. First, for that men haue not as yet sufficiently searched the holy Scriptures to finde out that εὕρημα τοῦ Θεοῦ, that is, what is the ordinance of God therein. Secondly, for that men haue not seriously consulted with that wisedome and prudence, which by the light of nature and reason Almightie God hath left discouerable and allowed to be iustly and truly deemed, δόγμα φρονίμων ανθρώπων, that is, the sage counsell, determination and decree of the most iudicious, prudent and wise men.

When these two are met and are agreed; namely, the ordinance of God, and the vpright and sincere counsell of the most holy, prudent and wise men, purposely studied, and without superstition exercised therein: then will the happy harmony of all mens hearts become easily tunable thereto, which is, πόλεως συνθήκηκοινη, that is, the common consent of Prince, People, and Countrey. Vnto this faire

worke and building of God: let it not seeme presumption, that I offer this my Moytie of desire, and good will. I know that in this subiect, many ages of learned Authors, haue endlesly varied, many famous Writers haue bin branded with infamous errors, many excellent wits haue run themselues almost out of their wits, & those who haue best deserued, their trembling pens haue niggardly dropped, & timorously pointed out any fully, or firmely auouched certainty. It is notwithstanding no breach of rule of modesty, but my bounden duty, vnto the accomplishment and honour of truth, to adde whatsoeuer in my vtmost endeauour may be conducible. Neither would my many conflicts, with difficulties in this kinde, hold me excused, if so oft spurred, or rather galled, by so frequent exercise, practise and conuersation, with persons in so diuers extraordinary manners afflicted, and supposed bewitched, it should awake no answerable dispatch or display therein. Let it then seeme no wonder, that a man (though lesse then the least among men) who hath not onely as studiously as others laboured the same particular, and as diligently therein obserued, but hath farre more happily bin fortuned then others, with frequent matter, and occurrents worthy obseruation, and hath also beene more plentifully gratified with opportunitie, to inrich his vnderstanding with variety and worth of obiects, instructing his reason, and confirming his experience: Let it seeme no wonder (I say) that a meane wit, thus beyond others furnished thereto, may aduenture amiddest

so

ſo many doubts and ambiguities, wherewith ſo many worthies haue been formerly intangled and perplexed, to auouch and prooue certainty, and demonſtration. In this ſubiect of Witch-craft, by better meanes aduantaged, if beyond former times or Writers, I haue haply propoſed a more direct and certaine Module and Methode of iudging therein, I doe not thereby arrogate vnto my ſelfe, but attribute vnto the meanes, nor derogate from others, whom if the like contingence of the ſame helpes, had as freely and friendly affronted, and the like facilitie had opened as ready acceſſe, I acknowledge in the guilty ſenſe of my owne exiguitie (whether in the outward beauty of words, or inward ſubſtance of vnderſtanding) it had beene eaſie for any man to exceed with ſo good meanes this ſo euill meaneneſſe of my performance. Since then (Right Honourable Lords) the ſubiect it ſelfe, and a pertinent and peculiar vſe therein, doe point vnto your Honours the propertie of this Dedication, vnto whoſe tribunall the Lawes of God and men appeale againſt that foule abominable ſinne, let it not be cenſured pride or preſumption, humbly to preſent vnto your Lordſhip that conſideration and reſolution which beyond my merit or deſert, Occurrents haue freely adminiſtred vnto long-diſtracted meditation. If there may appeare therein ought aduancing truth, or ſeruiceable vnto the Common-weale, vouchſafe for thoſe good reſpects, it may be gracious in your eyes, acceptable and worthy your noble fauours and protection,

againſt the iniuries of aduerſe obdurate cuſtome, ignorance, enuy, and the vulgar indignation of common receiued and deceiued opinion. In the meane ſeaſon, my deuoted heart ſhall deuoutly pray vnto Almightie God for your Lordſhips long life, the multiplication of many happy daies, redoubled honour in your ſeruice of God, your King and Countrey, and after this life, that life which euer laſteth.

Your Lordſhips, in the moſt humble deſire, and tender of his deuotious ſeruice and obſeruance.

IOHN COTTA.

TO

To the Reader.

INgenious Reader, in this ſubiect of Witch-craft which I here preſent vnto thee, thou art not ignorant, what obſcuritie, difficultie, difference, contrarietie and contradiction hath among Authors and learned men in all ages ariſen. From the offuſion of generall ignorance, or ſuperſtitious blindneſſe herein, willing to withdraw the vulgar illuſion; I haue endeauoured Demonſtratiuely to declare what portion of ſome more certainty in ſuch vncertainties, God & Nature hath deſtined and allowed. It is not any worth either arrogated vnto my ſelfe, or derogated from others, but my ſtudious deſire and vehement affection in this particular, together with ſome ſpeciall experience and paines vpon diuers occurrents, and occaſions extraordinarily hapning, that hath drawne me forth to offer my opinion as the widdowes mite, more haply in good will, and hearty affection, then in true value or deſerued eſteeme. If it may only giue occaſion vnto a more exquiſite penſell, it is the heigth of my intention, and a complete recompence of my endeauour. For this cauſe, and for common eaſie reading and apprehenſion, I haue purpoſely auoided, and diſcontinued the ſmooth thrid of a continued laboured ſtile, and haue for the moſt part preferred and inſerted a plaine texture, of a more vulgar and careleſſe phraſe and word. The enuious haply may cauill, that

that a Phyſition out of his owne ſuppoſed precincts, ſhould ruſh into ſacred liſts, or enter vpon ſo high points of Diuinitie, as by an vnauoidable intercurrence, doe neceſſarily inſert themſelues in this propoſed ſubiect. Diuinitie it ſelfe doth herein anſwer them. In the theory of Theologie, it is the dutie and praiſe of euery man, to be without curioſitie fruitfully exerciſed.

For as touching matter of Diuinitie, as it falleth out, or is incident in the diſcourſe of this ſmall Treatiſe, I onely propound ſuch reaſons and conſiderations therein, as in common are allowable and commendable in euery Chriſtian man, and therein I doe neither vſurpingly controule others, nor controulingly conclude my ſelfe, but willingly ſubmit vnto the graue cenſure and dictature of the learned and reuerend Diuine. If therefore (good Reader,) I haue here publiſhed or communicated vnto thee ought thankes-worthy, as it is by me freely intended vnto thee; ſo let it not from me be vnfriendly extended by thee. If I haue in ought erred, let it be thy praiſe and goodneſſe to make thy vſe thereof without abuſe. If thou haſt formerly thought amiſſe, and doeſt here reade that is more right, be not aſhamed to acknowledge thy better knowledge. If thou liſt not to know, then know, that truth ſhall iudge thee, and iuſtifie her ſelfe without thee.

Thy well-willing friend.

IOHN COTTA.

THE

THE TRIALL OF WITCH-CRAFT:

Shewing, the true and right Methode of the Discouerie.

CHAP. I.

Of naturall knowledge, and how it is solely acquired, either by Sense, or Reason, or by artificiall and prudent coniectation.

AS there is one onely Infinite, which hath created all things finite: so is there one onely finite, most neerely like vnto that Infinite, which is wisedome and knowledge in men & Angels. The knowledge which is giuen to Angels, is only known to God & Angels. The knowledge which is giuen to man, is knowne by man, limited, measured and confined. It is therefore by the most wise Philosophers and fathers of former times, & the Sages of later times and ages agreed, by a generall consent & harmony of the same truth, that all things which are allotted man to know or vnderstand, are by two waies, or instruments solely to be atchiued or hoped. The first of these is the inward vnderstanding: the second is the outward sense. The vnderstanding hath knowledge diuers waies. First immediatly, by an inbred Idea & vnderstanding of certaine generall notions common vnto all men,

Scalig. de Subtil. Exercit. 307. sect. 22.

men, and in them, and with them borne. This, though intellectuall, may bee in some sort assimulated vnto that naturall instinct in bruit creatures; by which, when they come first into the world, yet immediately by the direction of Nature, they refuse, and flie from that which is euill and harmefull, and seeke and know that which is needfull vnto their life and preseruation. Secondly, the vnderstanding hath knowledge by ratiociation, by the discourse and vse of reason. By this ratiocination, we doe in many things gaine a [b] certainety of knowledge; in other some a probability and likelihood onely of certainety, yet oft-times in a very great neereneſſe [c] and affinitie with certaintie. Knowledge likewise commeth by the outward senses, which doe certainely and vndoubtedly informe the vnderstanding concerning their seuerall proper obiects, where the facultie is sound, and the instruments of sense, and the outward meanes of conueyance are rightly disposed.

Among these fiue senses, the sight and hearing, the eye and eare, are the most excellent and chiefe wayes of multiplication and increase of naturall knowledge. Besides these wayes of knowledge; namely, the inward and the outward sense, there neuer was, nor euer can be enumeration of any other. For this cause the Philosophers haue diuided all things that are incident vnto mankinde, to know or vnderstand; either vnto such things as immediatly [d] in their very first thought or mention do proue themselues, & at the first consideration or sight are euident vnto all men; or such as are directly inferred and necessarily proued by other propositions, or such as by prudent ghesse onely and likely coniecture giue a faire probability of truth and certainty. Such things as immediatly proue themselues, and are vndoubted, in their first view, are subiect either to the sense onely, or vnto the vnderstanding onely. Such things as are only proper to the sense, and thereto immediatly and properly subiect, are things seene, heard, touched, tasted, smelt; as colours, figures, lineaments, sounds, musike, hardneſſe, softnes, drines, moisture, roughneſſe, smoothneſſe, sowre, sweete, diuersity of odours

b Omnis syllogismus, vel regularis, & recta ratiocinatio est vel demonstratiua, vel dialectica, Aristot. lib. Analyt.

c Dialecticus syllogismus, vel ratiocinatio ex propositionibus Dialecticis, vel probabilibus, licet non certa vt demonstratiuus, syllogismus, tamen vera indicia constituit, ideoq; est verarum opinionum fons, Aristot. ibid.

d Hinc Syllogismi perfecti & imperfecti ratio ex Aristot.

odours and the like: in which, without the vſe of the fiue ſenſes, men cannot be ſenſible or know any thing in this inferiour world vnder the heauens. Such things as are ſubiect vnto the vnderſtanding onely, and not vnto the ſenſe, and immediatly proue themſelues, are generall notions and receptions, inſeparably fixed in the vnderſtanding of all men. Of this kind are theſe poſitions in Philoſophie. All things that are made, haue their matter, [a] out of which they were made, haue their ſpeciall formes and difference, by which they are a part that they are: and laſtly to that being, which they are, are riſen from that which they were not. Likewiſe, theſe poſitions in Logicke: Euery propoſition is true or falſe, affirmatiue or negatiue, and extendeth generally vnto all vnder the ſame kinde, or to ſome particulars, or to a ſingular, or is indefinite. Likewiſe, in Arithmaticke theſe: One is no number, one cannot be diuided, or is indiuiſible; foure is more then two. Likewiſe, in Phyſike theſe: Euery man is ſicke or healthfull, or a neuter: Contraries are cured by contraries, as heat by cooling, cold by heating, moyſture by drying, dryneſſe by moyſting. As in theſe named Sciences, ſo in all other; there are the like generall notions, immediatly at the firſt view prooving themſelues vnto the vnderſtanding, and euery man in common ſenſe and reaſon, immediatly conſenteth vnto their truth; and he that denieth it, or ſeeketh proofe therof, is eſteemed iuſtly madde, or voyd of reaſon.

[a] Materiam, Formam, Priuationem.

There are other things alſo ſubiect vnto the vnderſtanding onely, which do not immediatly vpon the firſt view or conſideration (as the former) proue themſelues, but are proued by others more cleere and euident then themſelues; as this propoſition. The motion of the heauens is not infinite. This is not manifeſt vnto euery man at firſt view, but requireth another more manifeſt then it ſelfe, to make it manifeſt thus: That which hath a certaine limitted courſe, circumuolution and motion, cannot be infinite; but Aſtronomie for many thouſands of yeares hath diſcouered the courſes, periods, reuolutions, and ſet perambulations of the heauens, and therefore the motions of the heauens cannot be infinite. It

may here easily be obserued, how the first position being vnable to proue it selfe, another more manifest doth giue it light, and doth deduce it vnto that, which doth so immediately proue it selfe vnto common sense, and reason, and obseruation of all ages and times, that no idiot can be ignorant, or will deny it.

Thus hath bin manifested, how some things are immediatly vnderstood in the very first consideration & view: some are proued by themselues, some not proued by themselues, but made euident by others. As many things are in the former kinds & seuerall maners manifested, and euidently proued vnto reason, sense, or vnderstanding: so are there many things neither by themselues nor by other euident, neither to the vnderstanding and reason, or to the outward sense at the first apparent, but remaine ambiguous and doubtfull. In these things certainty of knowledge by manifest proofe failing, there remaineth no other refuge, but prudent and artificial coniecture, narrowly looking & searching thorow probabilities, vnto the neerest possibilitie of truth & certainty.

Fom hence doe arise excellent vses and benefits vnto vnderstanding, though not so farre forth ofttimes gained, as is desired vnto all priuate ends, yet so farre forth, as maketh wise and vnderstanding men excell and shine before others. Hence it commeth to passe that in doubtfull cases, counsels and attempts, one man is seene and knowne to ouershine an other, as much as the glorious Sunne doth his eclipsed sister, the Moone. Hence haue issued so many noble and heroike Vertues; Sagacitie, exquisitnesse of iudgement, Prudence, Art, in the administration of high affaires. For, although in probabilities are no euident certainties, yet doe they so farre forth oft-times aduantage and aduance vnto the knowledge of certainety, that it is almost equall vnto certainty, and doth perswade and settle discreete resolution and disposition in all affaires. In this consisteth the height, the tope, the som of Art, and the perfection of all humane knowledge, aboue or beyond which, no man could euer soar or leuell. By this light onely the former mentioned meanes

failing,

failing, is oft times gained much excellence of natural knowledge to man, beyond and without which the eye and sight of knowledge in man is sealed vp, his vnderstanding darkned, and cannot know many hidden things. And thus to him that rightly doth meditate and consider, it is vndoubtedly cleere and certaine, how the Creator and infinite Prince of all principles hath founded the beginning & end, the power and *posse* of all knowledge, vpon one of the former waies of inuestigation, beside which there is no naturall knowledge to be expected. Philosophie as yet neuer found other * waies vnto that infinite number of all Arts and Sciences, so admirably flourishing thorow so many ages of the world. For this cause the most excellent & prime Philosopher, *Aristotle*, reiecteth whatsoeuer cãnot be found by Sense, or proued by reason, as spurious. Likewise *Ptolomie* hath bounded the true Art of Astronomie within *fatum Physicum*, within a necessitie in Nature, and to distinguish it from superstition (wherwith curiositie vsually defileth or intangleth it) doth limit it *intra conuenientem naturæ modum*, that is, within proportion and measure answerable to Reason and Nature. For this cause also, all true Philosophers haue determined the two onely instruments of all true Arts, to bee Reason and experience, which *Galen* doth call the two legges whereupon the Art of Physike doth consist. And therefore in the second chapter of his *Finitiones medicæ*, he saith, *Optimus is est Medicus, qui omnia in Medicina recta agitatione*, that is, hee who doth all things in his subiect of Physike, according to right rule of reason, is the most excellent Physicion.

* Quod non est secundum naturam, non continget a Scientia, Arist. Anal. poster.

From hence also all true Artists haue defined Art to bee, *Habitus cum ratione factiuus*, that is, a settled habilitie, and promptnesse of action, and operation according to reason. Vpon this ground others haue built other true rules and obseruations, concerning true and lawfull Arts. Therefore (saith *Galen*) *ars non est ex ijs quorum nentiquam est potestas, Isagog. chap.* 5. that is, Art is not of such things as cannot be accomplished. Which is worthy noting, to distinguish prestigious and supposed Arts from true Art. To this o-

thers likewiſe haue added another obſeruation, that is; that Art is imployed about ſuch things as are in reaſon profitable and not vaine. So ſaith *Scaliger*, *exercit.* 37 *Sect.* 31. *Ars non eſt de rebus inutilibus.* It is yet further obſerued vpon the ſame ground, that true Art doeth not confound or cloud it ſelfe in miſts, but reduceth vnto order, light and reaſon, things diſsipate, confuſed, and out of order and reaſon (as *Cicero* affirmeth) *Ars res diuulſas diſſolutaſque conglutinat, & ratione quadam conſtringit.* Vpon the ſame grounds diuers renowmed common weales haue expelled all falſe and forged Arts: as, *Necromancy*, *Aeromancy*, *Geomancy*, with other ſortiligous Diuinations. Vpon the ſame reaſons, diuers Emperors, Kings, Kingdomes and Lawes, haue exploded, cenſured, and condemned all ſuch as vnder pretext of the wholeſome Arts of Aſtronomy, Mathematikes, and the like, haue runne into fooliſh curioſities, impoſtures, and deceitfull practiſes. *Iuſtinian* the Roman Law-giuer and Emperour, his lawes are extant to this purpoſe. Likewiſe *Tiberius* his Decrees for the expulſion of counterfeit *Mathematicians* and *Magicians*. And *Vlpian* in his booke *de Mathematicis & Maleficis*, teſtifieth the publication of their goods, and their inhibition by the Emperours from communion with other Citizens ſo much as in fire or water. And as Reaſon, good Lawes, Kingdomes, Nations, and Common-weales haue diſtinguiſhed ingenuous, liberall, true and profitable Artes, and Sciences builded vpon reaſon, trueth and vnderſtanding; from baſe, ignoble, vnprofitable, needleſſe, curious, and erronious Artes: ſo hath the holy Scripture both iuſtified, ſanctified, and commended the one, and condemned, and nominated with rebuke and ſhame the other. The firſt is euident, *Exod.* 3. *verſe* 1, 2, 3, 4, 5, 6. where Almightie God doeth teſtifie concerning the knowledge and skill of workmanſhip in gold, ſiluer, and ſtone, that hee gaue it by his Spirit vnto *Bezaleel*, and *Aholiab*, who were workmen according to knowledge and vnderſtanding in that lawfull Art, profitable vnto the building of Gods houſe. The ſecond

cond is manifeſt, *Actes 19. verſe 19.* where it is in their due commendations recorded, that thoſe who before vſed and practiſed vaine and curious Arts, when they were by the preaching of the Apoſtles truely conuerted, in token of their vndiſſembled repentance, they abſolutely renounced and diſclaimed their vaine learning, and openly burnt their bookes, though valued at an high rate and rich price.

CHAP. II.

That no Knowledge can come vnto man in any Art or Science, but by Senſe or Reaſon, or likely and artificiall coniecture; is proued by the Science and Knowledge of Phyſike in ſtead of all other Arts and Sciences.

NOw for the better impreſsion of that which hath beene before ſaid: that is, that nothing is or can bee detected, or is liable vnto mans knowledge, which commeth not vnto him by the helpe of Reaſon, the inward or the outward Senſe, Demonſtration, Ratiocination, or iudicious and prudent Coniectation in reaſonable likelihood: let vs examine any one particular, ingenuous, liberall or lawfull Art or Science, in ſtead of many, and therein view, how by the former mentioned keyes, doores and entrances ſolely, are opened the wayes vnto their contemplations, ſtudy, and perfect apprehenſion. And if one Art or Science may bee ſufficient herein, I thinke it moſt fit to chooſe my owne, becauſe as to my ſelfe moſt prompt; ſo vnto any other not vnprofitable. All diſeaſes that happen vnto the body of man are either outward or inward, and therefore either ſeene by the eye, and deprehended by the outward Senſe, or conceiued onely by Reaſon and the inward Vnderſtanding. Inward diſeaſes, and ſubiect onely vnto reaſon and vnderſtanding doe ſometimes appeare clearely and certainely to reaſon and vnderſtanding; ſometimes they doe not appeare certaine, or by certaine notes or ſignes, but by likely markes onely, which are the grounds of artificiall coniecture. And

And as some diseases are apparent to outward sense, some euident to inward reason, some by artificiall coniecture onely in learned, exact search and perquisition pursued vnto their discouery: so also are many diseases hidden from all these wayes of inuestigation, and therefore remaine as remembrances of mans manifold ignorance in this life, and of the secret reseruation of Gods decree and prohibition. As then in those diseases which are apparent vnto sight, it is blindnesse in a Physicion to make question; in those which are euident to reason, to make doubt, is reasonlesse fatuitie; in those which may be attained by artificiall coniectation, search or perquisition, either to be slacke, is sloth, or to bee vnable, is insufficiencie: so in these diseases, which neither outward sense, nor inward reason, nor Art, nor artificiall coniecture can possibly discouer; to hope or seeke beyond Sense and Reason, and reasonable likelihood, is reasonlesse and senseless striuing, and impatience of those bounds which God hath set to limit the curiositie of man. For better proofe and illustration, it will not bee impertinent to nominate some particuler diseases in all these kinds. First for outward diseases, and such as are euident to outward sense, they are infinite. Who that is the least practised in Physicke, doeth not assuredly know, when, with his eyes hee doeth behold an inflammation, a Schirrus, a Gangrene, Cancer, Callus, Fistula, Vlcer, Leprosie, Psora, Struma, Petechia, Variola, Iaundes, Gout, Tabescence, Extenuation, and the like. Secondly, for inward diseases euident to reason; he that is least learned, doth know that all diseases which may be defined, must necessarily be euident to reason; as also, that it is not difficult to define innumerable diseases to him that is able to *conioine with the part affected, the true immediate kinde of the affection. The stomacke ceasing her proper function of concoction, or depriued of appetite, doth it not thereby manifestly prooue vnto reason some inward ill affection therein? If with that ill affection bee ioyned a manifest inward heate about the region of the stomacke, accompanied with

* Genus morbi proximum, cum parte affecta coniunctum constituit morbi speciem.

an

an Ague, drineſſe, thirſt and other accidents, and conſequences of heate, is not as plainely detected the kinde of the affection to be hot?

Thus both the part affected, which is the ſtomacke apparently (becauſe there the former accidents are found originally moouing and firſt ſeated,) and alſo the ill affection (which by the manifeſt burning heate doth prooue her kinde) being both conioyned, doe truely define the diſeaſe to bee an inflammation of the ſtomacke. The like may bee ſaide of the inflammations of all other inward parts of Pluriſies, Phrenſies, inflammation of the Liuer, Spleene, Wombe, Reines, Guts and other parts, the certaine teſtimonies of exceſsiue heate giuing demonſtration of an inflammation, and the paine (or at leaſt, ſome defect) or defection in the proper offices of the parts manifeſting the parts themſelues. As concerning inward inflammations of diuers parts, ſo likewiſe of inward Vlcers, and other maladies may be inſtanced. The diſeaſe of the bladder is oft certainly knowne, by paine in the part, or by ceſſation of his proper functions, or defection therein, and the kinde of diſeaſe therein by the excretions oft-times proceeding from it. And thus an Vlcer is oft diſcouered in the bladder, by paine, with purulent and ſanguiuolent miction. Diſeaſes likewiſe of the head are certainly diſcouered and detected vnto reaſon, by defects growing; ſometimes in the vnderſtanding, ſometimes in the memory, ſometimes in the imagination, ſometimes in all thoſe together, & ſometimes in the general motion of the whole body. Diſeaſes of the heart likewiſe, appeare by the euill and faulty motions of the pulſe, by ſoundings and defections in liuelihood of the ſpirits and vitall faculty. Diſeaſes of the Wombe or Mother likewiſe doe oft demonſtrate themſelues by depriued or depraued motions. It were tedious to make a particular enumeration of all diſeaſes of this kinde, which are in the ſame manner euident and apparent vnto reaſon.

Now let vs briefly alſo conſider ſome diſeaſes, which are neither euident to Reaſon, nor manifeſt to Senſe; but are gained, detected, and hunted out of their deepe and hidden

couerts, by the quicke and exquiſite ſent of probable and artificiall coniecture; the neceſſity or vſe whereof, either in an ambiguous complication of doubtfull diſeaſes, or in the extrication of any intricate ſingle affection or malady, there is no man in Phyſicke exerciſed, who doth not dayly finde. Many examples of diſeaſes of this kinde would cauſe the ſmall body of this little worke voluminouſly to ſwell: we will therefore onely propoſe one.

Let vs ſuppoſe a ſicke man, doubtfully and diuerſly with theſe accidents afflicted: namely, a continuall feuer, a cough, ſpitting of blood, ſhortneſſe of winde, head ache, deliration, want of ſleepe, drineſſe, thirſt, paines in diuers parts, ſides, ribbes, backe and belly: What diſeaſe or diſeaſes here are, can neither be manifeſt to ſenſe, diſtracted in this confuſion, multitude and concurrence of accidents; nor yet be euident to reaſon at the firſt view, becauſe it requireth ſo different conſideration, and deuided contemplation of ſo many ſeuerals apart. Here then it remaineth, that learned, iudicious, prudent, and diſcreete artificiall coniecture proceed exactly to diſtinguiſh & analiſe, as followeth. All the forenamed paines, diſtempers and accidents may indifferently ariſe, eyther from the Lungs inflamed, or the Liuer, or the Midriffe, or the Pleura; becauſe any one of theſe by it ſelfe doth vſually bring forth all, or moſt part of them. Heere then prudent, artificiall, and exquiſite perpenſion doth exactly valew and eſteeme all the different manners, quantities, qualities, poſitions and ſituations of paines; likewiſe accidents, motions, times, manners of motion, caracters, orders, and all other both ſubſtantiall and circumſtantiall conſiderations.

And firſt, as touching the feuer, head-ache, thirſt, idlenes of braine (becauſe they are common to many other diſeaſes beſides theſe, and require no curious, but a more careleſſe and common reſpect,) prudent and circumſpect coniectation doth leaue their needleſſe confuſion of more vſefull and needfull perpenſion, and doth more narrowly ſearch about thoſe accidents, which are more inſeparable, proper and peculiar vnto the diſeaſes named, and by exact

diſquiſition

disquisition in their differencies, doth notwithstanding sift out their hidden and secretly couched differencies, by which, in exact view they are found and distinguished sufficiently differing. The inseparable accidents which doe peculiarly, or for the most part accompany the diseases before named, that is, the inflammation of the Lungs, the Liuer, the Midriffe and the Pleura, are cough, shortnesse of winde, spitting of blood, paines about the ribbes, sides, belly, which in all these named diseases, more or lesse are present, either primarily, or by consent of one part with another. These, though seldome absent from most of the foure former diseases, and therefore not easily distinguished, when they proceede from th'one or th'other; yet rightly weighed, and accurately considered in their seuerall manners, measures, and right positions in euery one, when apart and single, they doe likewise in their confused mixture one with another, yeeld distinct and seuerall difference to him, that in a iudicious and discerning thought, doth beare their iust distinctions apart. For illustration, spitting of blood is vsually a companion to all, or most of the foure named diseases; but in one in lesse quantity, in another more; in one after one manner, in another after another; in one by vomiting, in another by expectoration, and in another by coughing; in one with much expuition, in another with little; in one with danger of strangulation and suffocation, in another without; in one with thicknesse, blacknesse, and small quantity of bloud, in another with thinnesse, brightnesse of colour, and more quantity; and in one of these also with lesse, and in another with more difficulty and labour. Shortnesse of winde, or difficulty of breathing, is a common companion to all the named diseases; but in one with frequent expuition, in another without, and where, with expuition, in one with more facility, in another with difficulty, in one with one manner of distension of the instruments of respiration, in another with another, in one kinde of difficulty of respiration more frequent, in another lesse, in one more grieuous, in another tolerable.

The like may be ſaid of coughing, and paines. Coughing in one of the forenamed diſeaſes is with much, in another with little, and in another with no expuition at all; in one continuall, in another with intermiſſion; in one with intenſion, in another with remiſsion; in one loud, in another ſtill; and where, with expectoration, in one of one colour and quantity, in another of another, and in another of none at all; in one eaſie, gentle, free and without paine, in another, grieuous and painfull; yea ſuffocatory, and neere to ſtrangle. Paine likewiſe is a common companion to all the mentioned diſeaſes; but diſtinguiſhed in the one and the other, by the manner, nature, and ſituation of the ſeuerall parts, which apart is euery one it poſſeſſeth, and alſo by the different oddes, faſhions, and kindes of paine; ſome being ſharp, ſome dull, ſome quicke, ſome ſlowe, ſome with diſtenſion, ſome with punction, ſome with heauineſſe and ſenſible weight, ſome more grieuous to the Patient lying, ſome to him ſitting or ſtanding, ſome more calme in one poſition of the body, and ſome in another.

And thus prudent an skilfull coniecture, by due and diligent perpenſion, comparing together oddes, and exactly referring vnto true diſcerning the ſeuerall properties and differences of accidents, their manner proportions, and other due circumſtances, doth in the end reduce euery accident to his right diſeaſe, and euery diſeaſe to his right cauſe; whereby the prudent, and iudicious Phyſicion doth cleerly vnderſtand directly and timely to apply proper and pertinent remedies. And thus in doubtfull caſes, which are neither euident to Reaſon, nor manifeſt to Senſe in the Art and exerciſe of Phyſike, it is manifeſt how ſolert and accurate coniectation, through the clouds and miſts of ambiguities, doth in the end ſo cleerely ſend forth and giue ſo faire a light, that doubt it ſelfe doth become out of doubt, and is little inferiour vnto certaine and plaine demonſtration. As a ſhort ſumme of all that hath been ſaid, whatſoeuer hath beene declared of diſeaſes, the ſame may bee propounded concerning their iſſues very briefely.

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The iſſues of all diſeaſes are either informed from Senſe, or euident by reaſon, or ſcrutable by artificiall coniecture. Examples of the firſt kinde are manifeſt, when with our eyes we behold the motion and Senſe externall and other outward functions of the body, either aboliſhed, or in an high degree depriued of their power and naturall vſe.

This certaine teſtimony of our ſight doth certainely informe the vnderſtanding, concerning the dangerous iſſue.

Examples of the ſecond kinde are manifeſt likewiſe, we finde either the cauſes of diſeaſes vnremoueably fixed, or the diſeaſe it ſelfe rooted in the ſubſtance of any of the principall parts, or accidents in malignitie, vehemence, and fury irreſiſtable. In theſe caſes a doubtfull and hard iſſue is euident to Reaſon by iuſt conſequent.

Examples of the latter kind are alſo apparent, when in diſeaſes, good and euill ſignes are ſo doubtfully mixed, that ſome promiſe Life, others as much threaten Death: ſome in number diſcourage, other ſome in worth as much as incourage. We doe oft ſee and know in the middeſt of this miſt and darknes, where there appeareth not to a common ſenſe ſo much as the leaſt ſhew of any indication of certaine iſſue; yet through the exquiſiteneſſe of prudent & artificiall perpenſion, and due exact diſtinction in the foremencioned ſeeming inſcrutable oddes; the learned Phyſicion euen in the firſt ſcarce ſenſible budding of indication, and in the firſt moſt imperfect and ſcarce-being thereof doth oft diſcouer that true euent, which vſually and for the moſt part is ſeene and obſerued to come to paſſe.

If any man not rightly apprehending reaſon, make a doubt or queſtion of any ſuch poſſible exquiſitnes, let him conſider and behold it by an eaſie example. In an inequalitie of one and the ſame Vermiculant pulſe, where the beginning of the ſame diſtenſion is quicker, the next continuation or middle part isſl ower, and the beginning of the end thereof, ending almoſt before it begin: it muſt needes be very difficult, nay, almoſt impoſſible vnto the firſt view of Senſe or Reaſon, or to a common iudgement or learning,

to diuide really, and distinguish this one short small motion into two or three distinct times and parts of motion, the space so very short, the faculty of mouing so low and weake, and the mouing it selfe almost altogether in an insensible exiguitie, and an indiuisible degree of lowneſſe.

Wee see oft-times a common vulgar cannot in his reason conceiue it, much lesse by his sense at all perceiue it. Neither is it found easie to euery man, though learned therein, yea, or educate thereto, either perfectly to apprehend the generall Idea of such a motion, or at all in the first proofes and tryals of his sense or hand to deprehend any particular. Notwithstanding, the Physicion that exquisitely discerneth and iudgeth, doth both in reason see, that euery single smallest motion, hath his diuers distinct diuision of parts, & also by his discerning, wary, iudicious and exercised touch, doth apartly detect and discouer it: And thus hath been proued by seueral instances taken in the art of Physicke, in steade of al other Arts and Sciences, for auoiding tediousnesse and confusion, that all knowledge, all Art, all Science whatsoeuer giuen vnto man, hath no other entrance, meanes, or wayes thereto, but thorow Sense or Reason, or prudent and artificiall coniecture, sagacitie and exquisitenesse of iudging and discerning thereby.

And that it may the better appeare, that beyond these waies and lights, the Physicion cannot finde any knowledge or discouery of Diseases: let vs view some particular examples of some Diseases for this cause vndiscouerable and not to be detected: and therewith consider the impossibilitie of discouery to consist solely herein; namely, for that they are remoued from any capacitie of Sense or Reason, and from the reach of all artificiall search, scrutiny & accurate insight deriued from both, which is the highest straine of humane Vnderstanding. In the generall it cannot be denied (except of such whose vnderstandings are extremely blinde) that it is impossible, that those diseases should or can bee at all so much as suspected (and therefore much lesse knowne) which yeeld no shew, no signe, no indication of themselues. There

needeth

needeth hereof no other, nor better proofe, then the enumeration of some particular diseases of this kinde.

Are not diuers secret and hidden Apostemations, and other inward collections of vicious matter in the body, dayly Seminaries of vnexpected and wondred shapes of corruption and putrifaction, which lying long hidden in the body, and by an insensible growth taking deepe roote, in the end sodainely breake forth beyond all possible expectation, or thought of the most excellent, exquisite and subtill circumspection and disquisition? For a briefe confirmation hereof, *Hollerius* doth mention a man, the cause of whose disease while he liued, being vnknowne to Physicions, and Art, after his decease his guts were found gangrened and perished, and therein things viewed like vnto Water-snakes, and his Liuer full of schirrose knots.

There happened vnto my selfe this yeare last past, a Patient, a very worthy Gentleman, who being extremely vexed with the Strangury, Disurie, and Ischurie together with pissing of blood in great abundance, and the stone, by the vse and accommodation of remedies, found much ease, mitigation of paines, and qualification of the extremitie of all the former accidents. Notwithstanding, for that there were certaine indications of an Vlcer in the body or capacitie of the Bladder, his recouerie was not expected, but after his decease, in the dissection of his body, his Bladder was found rotten, broken and black, without any manifest matter therein as cause thereof, or so much as one stone, although hee had formerly and immediately before auoided many stones at seuerall times. This I produce, being fresh in memory, as an instance of impossibilitie of knowledge vnto a Physicion in many and frequent cases. For how could the fracture or colour of his Bladder, while the Patient was liuing, by any exquisiteneſſe of Art or vnderstanding, be knowne in any possibilitie, meanes, or power of man, although all the other accidents aboue mentioned, were vndoubtedly, by certaine indications and signes discouered? I might here deliuer many other like Examples

out

out of mine owne knowledge; I will onely call to remembrance one more.

I was of late yeares Phyſicion vnto a right Noble Lady; the cauſe of whoſe apparent dangerous eſtate, diuers learned and famous Phyſicions conioyned with my ſelfe, could neuer diſcouer. In the diſſection of her body after her deceaſe, her heart was found incloſed with a ſhining rotten gelly, and the very ſubſtance of the heart of the ſame colour.

In the ſame Lady, an intolerable paine about the bottome of her ſtomack, by fits depriued her of all eaſe by day, and of reſt by night, and could neuer be either knowne in the cauſe, or remooued in the accident by any meane or remedy: but after death, in the diſſection of her body before mentioned, a black round gelly as bigge as a Tenice ball, did manifeſt it ſelfe in that place, where, in her life, the intolerable paine was ſeated and fixed.

Of this euill diſcoloration of her heart, of the matter and euill colour of that matter wherewith her heart was inuironed; as alſo of that collected gelly in her ſtomacke, what poſſible knowledge (thinke you) or exquiſite vnderſtanding, or art of man could euer in her life time giue any notice or information? Like vnto this is that which *Hollerius* in the 21. of his rare obſeruations doth mention. In a ſicke man perplexed in a ſtrange manner from an vnknowne cauſe in his life, after his death his liuer and epiploon did appeare corrupted and putrified, his ſtomacke toward the bottome bruiſed and full of blacke iuice or humour. *Chriſtophorus Schillincus*, opening the body of a childe after death, reporteth, that hee ſaw in the ſmall veines, running thorow the ſubſtance of the liuer, many ſmall ſcrauling wormes then liuing. *Beninenius* doth make mention of a woman tormented grieuouſly by a needle in her ſtomack, which was impoſſible by any art or exquiſitneſſe of vnderſtanding to bee conceiued or ſuſpected, if nature it ſelfe working it out thorow the body and ſubſtance of the ſtomacke, vnto the outward view and Senſe, had not ſo diſcouered

uered it. I will not here mention the generation of wormes, ſtones, and the like in the guts, gall, heart, longs and other parts, of which no Art, or excellence of knowledge can poſſibly take notice, vntill they haue prooued themſelues vnto the ſight. Many diſeaſes of theſe kindes being fearefull and terrible accidents, and afflictions vnto the body, yet for the moſt part are neuer detected; becauſe they haue not onely no proper true certaine likely, but no poſsible meanes or way of indication or notice at all, in any reaſon or vnderſtanding of humane Art or Science; without which the moſt exquiſite and Scientificall Clarkes are altogether diſabled, and muſt neceſſarily bee ignorant. Thus hath beene at large manifeſted, that nothing can bee vnto the Phyſician in his Art and Science knowne, which either by outward Senſe or inward is not apparent, or by likely and artificiall coniecture from both, is not detected or diſcerned. The like might bee vrged concerning the trials of Lawe and Iuſtice, and inquiſitions of offences and errors againſt the Law, which are the diſeaſes of a Common-weale, as the former of the body of man. Many offences againſt the Lawe are apparent vnto the outward Senſe, as ſight or hearing: and therefore being witneſſed by hearers or beholders, are without doubt or difficultie immediately diſpatched, ſentenſed, and adiudged. Many alſo are euident to reaſon, which therefore are held and reputed inuincibly and infallibly to conuince.

Many offences alſo there are, neither manifeſt to Senſe, nor euident to reaſon, againſt which onely likelihood and preſumptions doe ariſe in iudgement; whereby notwithſtanding, through narrow ſearch and ſifting, ſtrict examination, circumſpect & curious view of euery circumſtance, together with euery materiall moment and oddes thorowly, and vnto the depth and bottome by ſubtill diſquiſition ſadomed, the learned, prudent, and diſcerning Iudge doeth oft detect and bring vnto light many hidden, inteſtine, and ſecret miſchiefes, which vnſenſibly and vnobſeruedly would otherwiſe oppreſſe and ſubuert the Common-weale. When

by none of theſe wayes of extrication the trueth can poſſibly be gained, the wiſe and vpright Iudge vnto neceſſitie in want of due warrant vnto iuſt proceeding, doeth with patience and ſobrietie ſubmit. For this cauſe (as may be ſeene vpon records) many caſes iuſtly neceſſarily and vnauoidably ſtand perpetually inſcrutable, vndecided and neuer determined, as certaine proofes & euidences of the limitation and annihilation of mans knowledge in many things of this life: Almightie God oft-times decreeing to hide ſome trueth from the ſight of man, and detaining it in his owne ſecret will and pleaſure.

CHAP. III.

Whether Witch-craft haue any other wayes or meanes of inueſtigation, then theſe before mentioned, and what is the true inueſtigation.

IT hath beene at large before declared, how God and Nature haue limited and confined all knowledge of man, within certaine wayes and bounds, out of which, and beyond which it cannot paſſe; as alſo for that cauſe, that no iuſtifiable Art or true Science whatſoeuer, doeth or can exceed thoſe reſtraints. There haue bin alſo diuers examples produced of the neceſſitie of mans ignorance, in the impoſſibilitie of much knowledge, and diſcouery of things hidden and inhibited by the iuſt and vnſearchable decrees of God and Nature. It remaineth now to enquire concerning our particular ſubiect of Witch-craft, whether in the common way of all other detections of trueths, it ought likewiſe conſiſt; or whether by it ſelfe it haue other priuiledges beyond all other trials. If reaſon be the ſole eye and light of naturall vnderſtanding which God hath giuen vnto reaſonable man (as is before prooued.) If without it can be no naturall knowledge, no Art, no Science, no diſcouery. If Law among all people and nations be ſo iuſt in all things, as to doe or allow nothing againſt true reaſon (in which

which conſiſteth right.) If God himſelfe, and all flouriſhing Common-weales haue tyed men and Lawes, and the deciſion by them of all doubts, queſtions and controuerſies, either vnto right proofe, euidence and allegation, according vnto reaſon, or at leaſt, faire likelihood, preſumption, and probabilitie; and beyond theſe there neuer was, is, or can bee any iuſt iudgement or triall: How is it poſſible that man can attaine any knowledge of Witch-craft, if not by thoſe meanes, by which onely his nature is capable of whatſoeuer is allotted to bee knowne thereto? If this bee infallibly true, man muſt either by the former common wayes of knowledge and detection, know likewiſe and detect Witch-craft, or elſe bee altogether ignorant thereof; whereof the contrary by dayly experience is manifeſt. It may bee and is obiected, that it is a hard and difficult matter to detect Witch-craft, by the former and ordinary courſes, as is oft ſeene and found apparent. So is it likewiſe equally difficult, and as hard by the ſame meanes oft times, for many a iuſt man to prooue and cleere his oppoſed innocency, and for many an iniuriouſly wronged wretch to prooue his right, to defend his goods, yea, life it ſelfe from violence; notwithſtanding, this is no allowance vnto another way, no reaſon or iuſtification of any vnwarranted way, or way out of the way of Reaſon, Iuſtice, and Law, bee his burden neuer ſo importable, or his iniury exceeding crueltie.

For, if God had allowed vnto men alwayes ſmooth, aſſured, certaine and infallible wayes vnto the ſatisfaction of their wants, and the accompliſhment of their intentions and deſires without failing; what would become of Religion, Vertue, and Wiſedome? Then ſhould euery man be alike wiſe, and men would bee ſo confident in their owne ſtrength and power, and ſo proud, that they would forget God and neuer thinke of the Almighty. If the meanes and wayes vnto all knowledge, and the information of our deſires and affections, did meete with no impediment, no oppoſition, no contradiction, no caſualty to intercept, and

all things ſhould proſperouſly ſucceed vnto our meanes and endeuours, there would neuer bee any vſe of Patience, Temperance, or dependance vpon the diuine prouidence; and conſequently, little acknowledgement, and leſſe worſhip and adoration of our Creator, who according to his wiſedome, good will and pleaſure, doth otherwiſe gouerne, guide, order and diſpoſe all things. For if vnto our ſuppoſed needfull ends, vſes and neceſſary deſires were certaine and vncontrouled wayes, nothing impoſsible, nothing denyed; then were our luſt a Lawe, and man in no power but in his owne, in no awe, in no Law, in no rule.

Therefore Almightie God in his great and vnſpeakeable Wiſedome hath ſubiected vaine man, and made his pride ſubiect to infinite creatures, limits, reſtraints, coertions, thereby to teach him true wiſedome, pietie, truſt, dependance, worſhip, and adoration of his all-reſtraining and allimiting vnlimited power. Man therefore muſt thereby learne to be contented ſo to know, as therewith to learne to know himſelfe; that is, with his large portion, his lot, his manifold indowments, his excellencie of Senſe, Reaſon, Vnderſtanding, Prudence, Art, not to forget or ſpurne at their interdictions, prohibitions, and inioyned liſts, beyond which to deſire to know, is curioſitie, is folly: *Sapientia, vera nolle nimis ſapere*, ſaith the Poet. It is true Wiſedome, not to bee too wiſe: that is, not to know, nor deſire to know more then is allowed or needfull: needfull, not in our deſires, but Gods Decree.

Here then let me intreat reaſonable men, not too much (as is vſuall) to ſwell with indignation, or to be puffed with impatience, where God doth not apertly reueale & plainely (as they deſire and thinke needfull) the ſubtill engines, and myſticall craft of the Diuell in the Machinations of Witches and Sorcerers; but ſoberly, modeſtly, and diſcreetly, ſo farre forth be contented to purſue the tryall and iuſt way of their diſcouery, as with ſenſe, with reaſon, with Religion is iuſt and righteous, knowing that whatſoeuer is beyond theſe liſts, is reaſonleſſe, ſenſeleſſe, and impious.

For

For since God and Nature (as is before said) hath limited the scrutinie of all true Arts, and Sciences, all naturall knowledge for discouerie of controuersies and resolutions vnto the lights of Reason and Sense,& artificiall coniecture, prudence, Art,Sagacitie, and subtiltie of vnderstanding deriued from thence;vnto what other barre or seate of Iustice can Witch-craft appeale or be brought?

It may be obiected, the Art of Witch-craft,being supernaturall, and the practice thereof sustained by an extraordinary power; that therefore the meanes and wayes of discouerie must bee likewise more then ordinary and supernaturall.

Hereto is truely answered, that since the nature and power of Spirits is vnknowne vnto man (as all things supernaturall) and can bee, and is no otherwise knowne, but by examining the workes issuing from thence, and comparing them aright with that which is naturall (because man in his Reason and vnderstanding cannot discerne that which is truely transcending his Nature,otherwise,then obseruing how farre it exceedeth that which is according to Nature:) therefore (I say) the workes of the Diuell, or Witches, though sustained and produced by a supernaturall power, yet can haue no other way for their detection by man, but that which is ordinary vnto man, and naturall and possible vnto man; for that which is aboue or beyond his power, or Nature, is not his owne. From hence must necessarily be concluded, that there is no other ordinary way vnto man (who knoweth or can know nothing but that is naturall) vnto the discouerie of that is supernaturall, but that way which is likewise naturall. Although therefore the subiect of Witch-craft require a greater measure of knowledge to discerne that which is therein really, and truely supernaturall, from that which in nature oft-times hath a very great likenesse, and a deceiueable similitude therewith: yet is the way vnto that knowledge, the common high way which conducteth vnto all other knowledge whatsoeuer. And that this also is the same way & direction,

which the holy Scripture it ſelfe doeth intend, for the diſcouery of witches, and their ſentenſing is manifeſt. *Num.* 39.30. *Deut.* 17.6. and 19.15. *Matth.* 18.16. *Iohn* 8.17. 2. *Corinth.* 13.1. *Hebr.* 10.28. In theſe named places it is required, that no man bee iudged in matter of weight, or death, but by the teſtimony of two witneſſes, at the leaſt. Witch-craft therefore being a matter, both of weight, and death, cannot according vnto Gods word, bee iudged but by teſtimony of witneſſes: whatſoeuer is witneſſed, muſt neceſſarily bee ſubiect to ſenſe, ſince no man can witneſſe ought, whereof there is not ſenſe. From hence then it is ineuitably concluded, that the workes of Witches, are no other way to bee diſcerned, or iudged, but by the common way of diſcouery, by deedes, and workes apparent to ſenſe, and the teſtimony thereof. Let men then bee perſwaded and contented (ſince God hath alotted, and allowed vnto the nature and power of man no other way) in this onely warranted true way to ſeeke the diſcouery, to finde the footing, path, and ſteppings of Witch-craft, as of all other things, which by the Decree of God are reuealed vnto man, and ſubiect vnto the knowledge of man. It may bee here demanded, whether Almighty God doth not extraordinarily, and miraculouſly at ſome time diſcouer this ſo abominable ſinne of Witch-craft, aſwell as by ordinary meanes leaue it vnto diſcouerie? This doubt ſhall more fitly in more due place be hereafter at large diſcourſed. It hath now beene here manifeſted, that there is or can bee no other ordinary tryall of Witch-craft, then that which is common vnto all other detections of trueth: and alſo that all detections ſubiect vnto the diſcouerie of man (as hath beene before cleared) are drawne and deriued either from Senſe or Reaſon, or likely probability raiſed from both.

Before I doe proceed farther, for his more facill vnderſtanding, I doe admoniſh the Reader, that hee diſtinguiſh, what is meant by the ſupernaturall workes; namely, whatſoeuer is effected, in, vpon, or by any corporall ſubſtances,

or

or ſublunarie bodies, which is aboue the nature, and power of thoſe bodies, or ſublunarie ſubſtances. They are not ſupernaturall, in regard of thoſe ſpirituall ſubſtances, which are the proper agents, and vnto whom ſuch workes, are no more then naturall; but in regard of thoſe bodily ſubſtances, vpon which, in which, or by which, thoſe ſpirituall ſubſtances doe worke, as meerely their patients, and being in themſelues, or owne nature depriued of any ſuch poſsibilitie.

CHAP. IIII.

Of the Workes of Witches and Diuels.

BEfore wee proceed further to treate concerning matter of Witch-craft, according to the former waies of diſcouery and inueſtigation: it will be needfull to diſtinguiſh who is the true Author, cauſe, and immediate workman of the ſupernaturall workes which by Sorcery and Witch-craft are compaſſed or brought to paſſe.

All created ſubſtances indowed with powers and vertue from God their Creator, are either bodily, or corporall ſubſtances, or ſpirituall, or mixt and betweene both.

Bodily and corporall ſubſtances are the heauens, the celeſtiall bodies of the Starres, of the Sunne, of the Moone; the bodies of the elements, and all elementarie ſubſtances from them deriued and compoſed.

Spirituall ſubſtances are either Angels, or Diuels, or ſoules of men after death, ſeparated from their bodies.

Mixed ſubſtances, partly Spirituall, partly bodily, are mankinde compounded of a naturall body, and vnderſtanding ſoule.

Hence it commeth to paſſe, that man by his vnderſtanding Spirit, doth together with Angels, Spirits, and Diuels, participate and vnderſtand many things; as the Scripture reuealed; the Hiſtory and Creation of the whole world; many truths of God; the grounds of Reaſon; the princi-

ples

ples of Nature; many generall rules and obſeruations, and infinite particular obiects of many things paſt, preſent, and to come. But for that this vnderſtanding Soule is depreſſed, and impriſoned in this life by the body, by the paſſions, diſeaſes, and manifold incumbrances thereof, and cannot extend or inlarge it ſelfe further vnto any portion of knowledge, then thorow the narrow windowes, cloſures, parts and organs of the body: therefore muſt neceſſarily the knowledge of man be much inferiour vnto that meaſure of knowledge, which Spirits, being of a more ſubtill eſſence, and free from the burden and incumbrance of an earthly tabernacle or priſon, doe in a more large extent inioy.

As is ſaid of the difference of knowledge in Spirits, beyond the power and nature of man: ſo may be ſaid from the ſame reaſon of the difference of the workes of ſpirits, farre inlarging and extending their vertue and power, beyond the power and force of men.

The workes of men, are confined within the power and nature of theſe ſublunarie bodies, vnto which they are annexed, and tyed.

The workes of Spirits are limited to no corporall ſubſtance or body, but ſpaciouſly compaſſe the whole and vniuerſall body of the ſublunary or inferiour world (as the Diuell doth witneſſe of himſelfe, *Iob* 1. *verſe* 7.) and are not tied vnto any particular place, but rule generally therin, and in all places by the permiſſion of God, as is euident, *Eph.* 2. *ver.* 2. where the Diuell is called the Prince that ruleth in the ayre, euen the Spirit that now worketh in the children of diſobedience: and likewiſe, *Epheſ.* 6. *verſe.*12. where he is called the Prince of darkneſſe of this world.

From theſe vndoubted grounds, it is neceſſarily inferred, that both all knowledge exceeding the knowledge of man, muſt needs iſſue from the knowledge of Spirits, and alſo that all workes exceeding and tranſcendent, aboue the power and nature of corporall ſubſtances, muſt neceſſarily

be

be the force of Spirits. It may now be demaunded, how the workes of good Spirits shall be knowne and distinguished from the workes of euill Spirits and diuels, since both their workes proceede from the same nature, substance, and spirituall essence common vnto them both. This shall appeare by the consideration of the orders and sorts of good Spirits, expressed in holy Scripture, and their properties, besides which, all other are necessarily euill, and therefore diuels; like vnto whom likewise, by iust consequent must be their workes, the one reciprocally * discouering the other. All good Spirits are either Angels and Messengers of God, specially sent with his holy embassage, to speciall holy men, for speciall holy ends; as was the Seraphin sent vnto *Isaiah, the 6. Chapter, verse 6.* and as were the Angels vnto the Shepheards, when our Sauiour was borne, or as were the Angels which were sent vnto the Patriarches of olde, or els tutelar Angels, ordinarily commanded to guide, protect, and defend the Elect and chosen children of God, as is manifest both by the testimony of our Sauiour, *Math.* 18. *verse.* 10. See that you despise not (saith our blessed Sauiour) one of these little ones: For I say vnto you, that in heauen their Angels alway behold the face of my Father, which is in heauen. And by that Text also, *Heb.* 1. *vers.* 14. Are they not all ministring Spirits (saith the Apostle, speaking of Angels) sent forth to minister for their sakes, who shall be heires of saluation? Beside these orders of good and holy Spirits, neither hath the holy Scripture, neither hath the light of reason, or nature, or obseruation, knowne or discouered any other.

* Angeli boni non possunt peccare, confirmati per gratiam. Angeli mali, per malitiam obstinati non possunt bene velle Magist. Sent. dist. 7. lib. 2.

All the workes likewise and employments of these good Spirits, are all and euer obserued to be like themselues, holy, good, freely seruing and ministring vnto the expresse will, knowne and vndoubted pleasure of Almighty God, as is certainly confirmed, *Psal.* 103. *verse* 20. Praise ye the Lord (saith the Psalmist) ye his Angels that excell in power, that doe his commandements in obeying the voyce of his word.

All workes therefore or effects issuing from Spirits, that cannot bee proued and manifested to be first commanded by * God; secondly, tending solely to the execution of his will; and thirdly, are not contained in one of the foure first mentioned offices and administrations of Spirits, they are all certainely and assuredly to be suspected as workes of diuels and euill spirits, whom God doth permit (as saith S. *Augustine* in his 3. Booke *de Trinitate*) to bring to passe such workes of theirs, partly to deceiue those wicked, which God in iudgement hath giuen ouer to be deceiued of diuels; partly, to quicken and stirre vp the godly and holy man, and to trie and proue him thereby, as hee did his faithfull seruant *Iob*.

* Boni Angeli difficile cõparent, nec nisi summi Dei iussa capessunt Fernel. de Abd Rer. Caus. lib. 1. ca. 11.

Now for a more distinct cleerenesse and light vnto the proofe of these suspected workes of diuels, it is very profitable, necessary and pertinent, that we consider their kinds, which are two. The first kinde is of such supernaturall workes as are done by the diuell solely and simply to his owne ends or vse, without any reference or respect to any contract or couenant with man. The second kinde is of such transcendent workes, as are done with a respect or reference vnto some contract or couenant with man. In the first, the diuell is solely * an Agent for himselfe, without the consent or knowledge of man. In the second, the supernaturall and transcendent workes are truly, essentially, and immediately from the diuels; also (because out of the reach or power of any command of man simply) yet therein man hath a property and interest by couenant and contract, and deriuation thereof from the diuell, which is truely and solely Sorcerie, and Witch-craft: for since supernaturall workes are onely proper to a Spirit, and aboue the nature and power of man, they cannot truely and properly bee esteemed his; and therefore it is not the supernaturall work it selfe, but mans contract and combination therein with the diuell, his consent [a] and allowance thereof, that doth make it his, and him a Witch, a Sorcerer, which is a [b] contracter

* Inter maleficium & merum Diaboli opus distinguitur. Binsfedius Explicat. in prælud. 5. Vt fiat maleficium hæc tria concurrunt, nempe Deus permittens, Diaboli potestas, hominis maleficivoluntas libere consentiens Binsfeldius de confess. Sagar.

tracter with the diuell. Now let vs proceed to consider how these supernaturall workes in the former seuerall kinds are or may be detected, some by Reason, some by Sense, wherein I intreat he Reader to vnderstand supernaturall workes or acts not as absolutely or simply aboue nature in generall (since nothing created can so be) but respectiuely aboue nature or in respect of this or that particular nature.

b Tacitè inuocatur Dæmon quoties quis contendit illud facere per causas naturales quæ nec virtute sua naturali neque ex diuina aut ecclesiastica possunt id facere. Binsfeldius.

CHAP. V.

The workes of the Diuell by himselfe, solely wrought without the association of man.

IT is not destitute of easie proofe, that there are many supernaturall workes of the diuell manifest to sense, wherein man doth not participate in knowledge, contract or consent with him. Did not the Diuell in the body of a Serpent miraculously * reason, dispute, speake and conferre with *Eua*, *Gen.*3? Was not his speach and voice vndoubtedly, manifestly, perceptibly, and truly heard, and sounding in her eares? There then was no man as yet borne that could combine with the diuell in this supernaturall worke, or that could then be found a Witch. Likewise, was not the Diuels carriage of the body of our Sauiour, and setting it vpon a pinacle of the Temple, manifest to the eye? Was not the fire which the diuell * brought done from heauen in so miraculous manner, and in so extraordinary power to deuoure so many thousands of *Iobs* sheepe, truly visible? The Messenger escaping to bring the tydings doth witnesse it. Was not the power of the diuell seene at such time, as in the Gospell he carried whole herds of swine headlong into the Sea? Was not the Diuell seene to rend and teare the bodies of men by him possessed, in an extraordinary and supernaturall manner and sort, *Marke* the first, *Luke* 4. *Math.* 17. *Marke* the ninth? Was not the very voice of a Spirit heard and distinguished, when the diuell in so fearefull and merueilous manner cryed out in the possessed, *Math.* 8. *Mark.* 5. *Luke* 8? Did not the people behold the miraculous force of the diuell

* Instrumentum diaboli Serpens. Tremelius. Iunius The Serpent did verily speake. It was a true Serpent not a shadow. The diuell spake in the Serpent as the Angel in the Asse. *Dr. Willet.*

* Iob. 1. ver. 16.

diuell casting the possessed into the middest of them, *Luk.* 4. 33.34,35? Did not the people heare & behold a foule Spirit crying aloud, & in an admirable power & manner comming out of the possessed, *Marke* 1.24,25,26,26? All these were workes supernaturall of the diuell, and manifest to outward sense; yet no mention, no suspicion, no reason of mention, or suspicion of a Witch or Sorcerer: wherein therefore the diuell alone was sole Agent. But it may be obiected, that these examples out of the holy Scriptures are recorded as things specially seene, or noted in some speciall ages & times, which after-times & other ages doe not, or cannot affoord.

The contrary is manifest by the faithfull histories and true reports of Ethnicke writers, who liuing in distant ages, do not differ in the true consent and harmony of the same report, concerning the same things, as they haue succeeded in their seuerall ages. It is not incredible, but certaine vnto any common Reader, what diuers authors of approoued faith and credit, in seuerall ages haue written: how the diuell not onely out of the bodies and seuerall parts,* a part of the bodies of men haue vttered words, and spoken with the voice of men, euen as in the Gospell he did out of the possessed; but also out of trees, caues of earth, images and statues. The first is euident by the generall report from one succeeding age vnto another, concerning the *Pythons Pythonici* ἐγγαστριμυθοι *Ventriloqui*, and the like. The second was neuer hid many hundreth of yeares, for many ages long before the birth of our blessed Sauiour, as is apparent by the famous Oracle of *Delphos*, the Oake of *Dodona*, the Statue of *Memnon*. *Petrus Gregorius Tholosanus*, in his *Syntagma Iuris*, reciteth this history concerning certaine statues at *Alexandria*, that they did fall vnto the ground sudainly, and with an audible voice declared the death of *Mauricius* the Emperour, euen at the same moment and point of time when he was then slaine at Rome.

* Oracula edita sunt per pudenda puellæ. Mornæus de verit. Rel cap. 23. Ex Diodoro.

As the Diuell doth shew himselfe by voices and sounds in trees, caues, statues, and the like: so doth he in diuers other outward shapes and formes of other creatures.

Thus

Thus he appeared vnto *Eua*, and spake vnto her in the shape of a Serpent aforesaid. Of his appearance in diuers other formes likewise are many Testimonies. Neither doe Philosophers differ or doubt herein. *Aristotle* in his *Metaphysickes* hath these words. οὐσία λέγεται τὰ τὰ ἁπλασώματα ὁιονγῆ, καὶ πῦρ, καὶ ὕδωρ καὶ ὅσα τοιαῦτα καὶ τὰ ἐκ τούτων συνεστῶ τὰ ζῶα τε καὶ Δαιμόνια. That is, substances are called simple bodies, as water, earth, fire and the like, and things compounded thereof, as liuing creatures and spirits: which is so farre forth to be vnderstood of spirits, as they were in assumed shapes visible. *Orpheus* doth number sixe kinds of these visible diuels or spirits. Δαίμονας οὐρανίους καὶ ἀηρίους, καὶ ἐνύδρους, καὶ χθονίους καὶ ὑποχθονίους πυριφοίτους, That is, Spirits inhabiting the heauenly regions, Spirits ruling in the ayre, in the water, in the fire, in the earth, and vnder the earth. The Spirits in the Aire *Plato* saith, are presidents of diuination, of miracles, and of *Chaldaike Magicke*. The Spirits in the earth, and vnder the earth are such as appeare in the shape of Dogges, and Goates, and the like, moouing men vnto foule and vnlawfull lusts as *Ianus Iocobus Boissardus* in his *tractate de Magia & genijs* doth testifie. The same Authour vnto this purpose citeth Saint *August*. lib. 2. *Super Genesim ad literam*, confirming that Spirits doe vse the helpe of Aerie bodies or substances that they may appeare vnto men. Vnto this opinion of the apparitions of Spirits variety of story likewise doth bring forth faith and credit. I will not mention the apparition which happened vnto *Athenodorus* the Philosopher reported by *Pliny*, nor *Brutus* his *Genius* after the death of *Iulius Cæsar*, appearing and speaking vnto him, nor those representations, which in the shape of men appeared vnto *Lucius Domitius*, returning toward *Rome* as *Suetonius* reporteth, adding for confirmation of truth in the Historie, that the apparition touching his beard, it instantly changed from the former perfect blacke vnto a liuely yellow, and thereupon he was afterward sirnamed *Oenobarbus*. I will not farther cite ancient times herein. Let vs come vnto later daies and writers. It is reported

by *Iohn de Serres* the French Chronicler, that the late renowmed K. of France, *Henry* the 4. being in his hunting ſports, a Diuell or Spirit preſented vnto the Kings eares and his whole company, a great cry of hounds, and winding of hornes. The King commanded Count *Soiſſons* to goe ſee who it was, wondering who durſt interrupt his game. The Earle ſtill iſſuing forward toward the noiſe, ſtill heard it, but ſeemed nothing neerer vnto it, though deſiring to come neereſt vnto it. At length a bigge blacke man preſented himſelfe in the thickeſt of the buſhes, and ſpeaking vnto the Earle ſome few words, ſudainly vaniſhed.

There could be no deceit in ſo many eares and witneſſes, nor can the obiection of a meere imagination ſtand vncontrouled of the iuſt reproofe of want of wit and good manners, in doubt or deniall of ſo faire and ſo well aduiſed due teſtimonies.

Maſter *Fox*, in the life of *Martin Luther*, doth relate the apparition and conference of the Diuell with a yong man; who vpon contracts agreed betweene the Diuell and himſelfe, deliuered vnto the Diuell his bond for conditioned performances.

Speede in his Chronicle, and relation of the paſſage of many affaires, within the time of *Henry* the 4. doth make mention of the apparition of the Diuell in the habite of a *Minorite Fryer* at *Danbury* Church in Eſſex, with ſuch thundring, lightning, tempeſts, and fire-bals, that the vault of the Church brake, and halfe the Chancell was carried away.

I will not further recite infinite Hiſtories and Reports, which may ſeeme to depend vpon the obſcure or doubted credit of ſuperſtitious factions, or partiall Authors, but of ſuch onely as by the common conſent of times, and generall voice of all Writers, exact credit and eſteeme.

In this kinde what a multitude of Examples doth the whole current and ſtreame of all Writers of all ages afford? Who almoſt that readeth any ancient claſsicall Author, can

auoide

auoide the common mention of fained gods,* and godesses of the field, of the woods, of the mountaines, of houses, of desarts, of riuers, of springs, and the like, offering themselues vnto men and people, sometimes in one shape, sometimes in another; requiring worship, ceremonies and rites; some in one manner, some in another; doing strange and admired workes oft-times, sometimes pleasantly encountring people, sometimes menacing?

Herevpon grew the multitude and varietie of names giuen vnto them, according to the seuerall manners, shapes, gestures, and places which they vsed; as * *Fauni, Satyri, Nymphæ, Empusa, Lemures.* All Christians, who know God, his word, and truth, and thereby beleeue one onely true God, must needs assure themselues that all these were euill Spirits, and Diuels. * That such were, all times, ages, histories, and records of times with one vniuersall consent confirme. That they were manifestly seene, knowen, & familiarly by the outward senses discerned and distinguished, cannot bee denied, by the seuerall descriptions of their manners, assumed shapes and gestures.

And thus briefely auoiding the tediousnesse of the multitude of vncertaine particular examples giuen by priuate men, I haue by vndoubted and vncontrouled references vnto ages and successions of continued histories from one vnto another manifested, how among the heathen, the Diuell hath apparently offered himsele vnto the outward sense, without the association of a Witch or Sorcerer: Which was likewise before prooued by instances out of the holy Scripture. In all these the Diuell hath affected to * counterfeit the apparitions of the blessed Angels of God vnto his holy seruants, thereby to make himselfe like or equal vnto God in ignorant and vnbeleeuing hearts.

* Vide Platonem in Epinomide de viribus & potestatibus Heroum, quos Latini Lemures dixerunt. De Geniis item diis & dæmonibus promiscue in cœlo, terra, & singulis mundi regionibus distributis vide in Politico. Vide Platonem 4. de legibus. Quos ibi Plato promiscue Dæmones appellat, Latini his nominibus, & quibusdam officiis distinxerunt.

* Fauni Syluani Incubi Dusii Dæmones fuere. Auguſt. De Ciuit Dei. Diabolus, Dei æmulus quo se fallaci similitudine insinuet in animos simplicium. Caluin. lib 1. Instit. cap. 8. Sect. 2.

CHAP. VI.

Workes done by the Diuell, with respect vnto Couenant with Man.

IT now followeth to giue examples of such supernaturall workes as are offered by the Diuell, wherein man hath an interest and propertie by contract with the Diuel; as also to shew that these workes are manifest in like manner vnto the outward sense. Vnto this proofe out of holy Scripture, behold the Witch of *Endor*. Did not *Saul* contract with her, and she promise vnto *Saul* to bring vp *Samuel* vnto him? Did not Saul see the vision raised by her, or at least speake thereto, and receiue answer there-from, 1. *Sam.* 28. 8? were not then his eyes and eares (those two outward senses) certaine witnesses of her Sorcerie? Behold also the Sorcerers of Egypt. Did not *Pharaoh* see and view with his eyes those great and mighty Sorceries, water turned into blood, rods into Serpents, Frogges caused to issue out vpon the face of the earth?

And as the holy Scripture doth afford vs these examples, so are the histories of all ages, people, and countries, fraught with the like as manifest to sense as these, and as apparently detecting and pointing out the Sorcerer and Sorcery.

Liuy reporteth, in those ancient dayes of *Rome*, that the *Romane Claudia*, a vestall Virgin, did shew her selfe in act, able alone with ease and facilitie to draw a mighty ship by a small line or girdle, which was in the weight and greatnesse vnmoueable, against the force and power of many strong men, assisted by the strength of cattell accustomed to draw mighty and heauy burdens. That this was an act supernaturall, and aboue, and beyond any naturall vertue or force in her Nature, is madnesse to doubt. That in this supernaturall act also, she had a propertie by her allowance and like-

ing

ing thereof, expressed by her voluntarie action of vndertaking and drawing; who can make doubt? The act was supernaturall, and aboue her power and nature: her good will, allowance, and voluntary putting the act in practice, did proue her consent, if not contract, with that power and nature superiour vnto her owne, which is vndoubtedly, Sorcery, and Witch-craft. To this purpose, saith *Binsfieldius, Explicat. in prælud. 5. Requiritur in maleficio hominis libera voluntas quam Diabolus non potest cogere, sed persuadere tantum aut terrere.* That is, in Witch-craft necessarily the will, or consent of man, must concurre with the Diuels worke, for the Diuell cannot force, or compell the will of man, but perswadeth it onely, or affrighteth it. And againe hee saith, that whosoeuer doeth pretend to doe those things, which are aboue the power, and reach of man, by any naturall causes, which causes are allowed no such effects, either in nature, or in Gods word, or by any ordinance of of his Church, that man doeth closely, or tacitly inuocate the Diuell. *Quoties (inquit) quis contendit illud facere, per causas naturales, quæ nec virtute sua naturali, neque ex diuina aut Ecclesiastica possunt illud facere, Tacitè invocatur Dæmon.*

Tuccia also a vestall Virgin, is reported by mumbling of a certaine prayer, to keepe water within a siue, or a riddle, as witnesseth not onely *Pliny*, but euen *Tertullian.*

* *Camerarius* maketh mention of a man, who armed onely with certaine charmes, would vndertake to receiue vpon his body, without harme, bullets, or shot out of the fiery Cannon. De diuinationibus. pag. 118.

He maketh also mention of another, who would vndertake to lay his hand vpon the mouth of the like instrument, euen when the fire was alreadie giuen, and thereby cause the flame appearing in the mouth thereof, together with the shot there, to stay.

The like is reported by *Ianus, Iacobus, Boissardus*, concerning a Germane Count in his booke *de Diuinatione*. It is related vpon good record, that *Decius Actius* the Augur, was able to report vnto *Tarquinius* the Romane King, the

very particular which he intended, & prepared in his moſt ſecret deſignes. It is written of the *Enthuſiaſtes*, or Propheteſſes of *Diana* in *Caſtabala*, a towne of *Cilicia*, that they would walke vſually, & voluntarily, with naked & bare feet, vpon hot burning coales, without any hurt, or alteration by the fire. It is recorded concerning *Pythagoras*, that hee would by certaine ſecret words, compell a feeding Oxe, Bullocke, or the like, immediately to ſtand ſtill, and forbeare his meat. Others report of him, that he would command wild beaſts, and Birds, Beares, and Eagles, to come vnto him, to grow tame, to follow him. It is credibly reported of the ſame *Pythagoras*, that hee was at once by ſeuerall parties ſeene, in the very ſame point of time, both in the Citie of *Thurium*, and the towne of *Metapontum*.

Apollonius likewiſe was tranſlated, as it were, in the twinkling of an eye, or in the ſpace of a word ſpeaking from *Smyrna*, vnto *Epheſus*, as ſome Hiſtories report. That the power by which theſe things were done, was more then humane, no Reaſon can doubt. That alſo the voluntary acceſſion of theſe mens diſpoſing, or apting themſelues vnto theſe workes, doeth prooue their conſent, and by conſent in conſequence of reaſon, ſocietie with a Spirit, who can doubt? And for this cauſe, *Binsfieldius* termeth it a tacit contract, as is aforeſaid.

But here by the way, is iuſt occaſion offered vnto a queſtion; namely, whether a Spirit or Diuell can cauſe or bring to paſſe, that the ſame true body at once may bee really in two diſtant places, as it ſeemeth by this hiſtory of *Pythagoras*.

The anſwere hereto muſt needes in reaſon bee negatiue; becauſe it is impoſſible in nature, and in the ordinary vnchangeable courſe of all things by God created, that one indiuiduall and continued ſubſtance, or entire thing ſhould be wholly diuided from it ſelfe, and yet be it ſelfe, or poſſibly be twice, or bee in two places, and yet bee but one and the ſelfe ſame thing.

We muſt therefore rather here thinke that the diuell is a

Iuggler,

Iuggler, presenting the liuely shape and pourtraiture of *Pythagoras* in one place, and thereto haply by his supernaturall power, adding a counterfait liuelihood of speech and gesture, while the true substance is certainely and truly seen in another place. That these like practises are vsuall with the diuell, is apparent in many other kinds beside. Did hee not vndertake, *Math. 4. verse* 8. vnto wisdome it selfe our blessed Sauiour, to shew vnto him all the Kingdomes of the earth, a thing so farre out of his reach and compasse, but only by a lying and iugling vision? If this he doeth vnto the Sonne of God, how shall the silly sonnes of sinfull men escape? It is written by some Authors, that the diuell hath perswaded some foolish Sorcerers and Witches, that hee hath changed their bodies and substances, into Catts, Asses, Birds, and other creatures, which * really and indeed without illusion (if it be not presumption to reason with the Diuell) is impossible vnto him to doe. For there can bee no reall or true matamorphosing of one substance or nature into another, but either by creation or generation. The one is the sole immediate hand of God, communicable to no creature (because there cannot be two Creators) the other is naturall, the finger-worke and power of God in nature, and proper to the nature of liuing animate creatures, not to Angels or Spirits.

* Transformationes in cattos aut lupos phantastice et per præstigias et non realiter fiunt. Augustt. de Ciuit. Dei cap. 18.

Againe, creation is the worke of an infinite power, and therefore of God alone, because there can be but one Infinite, whose nature containing all things, and contained of nothing, can admit no equall, no second, no other. The Diuell then cannot create. That likewise he cannot cause these transmutations by generation, is as plaine and euident, because a true and reall generation hath many precedent * alterations, and by little and little in space of time groweth vnto the perfection of that kinde, vnto which it doth tend or is begotten; but these seeming transmutations by the Diuell of the substances of Men into Cattes, and the like, are swift and sodaine, in a moment, and without preparation:

* Generatio non est nisi in tempore idq; apparata materia per antecessionem mutationis, quam Græci ἀλλοίωσιν recentiores Ciceroniã maluerunt cõmutationem. Scal. de subt. exercit. 6. sect. 14.

paration : and therefore are no true, but ſeeming and iuggling tranſmutations.

Here may be againe obiected, that the Diuell is able to worke aboue the power of Nature; and therefore beſide and aboue the naturall courſe of generation, hee is able to make theſe reall tranſmutations. It is anſwered, though the diuell indeed, as a Spirit, may doe, and doth many things aboue and beyond the courſe of ſome particular natures : yet doth hee not, nor is able to rule or command ouer generall Nature, or infringe or alter her inuiolable decrees in the perpetuall and neuer-interrupted order of all generations; neither is he generally Maſter of vniuerſall Nature, but Nature Maſter and Commaunder of him. For Nature is nothing els but the ordinary [a] power of God in all things created, among which the Diuell being a creature, is contained, and therefore ſubiect to that vniuerſall power.

[a] Natura eſt ordinaria Dei poteſtas. Scalig.

For this cauſe, although aboue the power of our particular nature, the Diuell as a Spirit doth many things, which in reſpect of our nature, are ſupernaturall; yet in reſpect of the power of Nature in vniuerſall, they are but naturall vnto himſelfe and other Spirits, who alſo are a kinde of creature contained within the generall nature of things created : Oppoſite therefore, contrarie, againſt or aboue the generall * power of Nature, he can doe nothing. Therefore, to conclud this point, he cannot be able to commaund or compaſſe any generation aboue the power of Nature, whoſe power is more vniuerſall and greater then his. We will then hence conclude, that aboue and beyond the vniuerſall Nature and courſe of all generation, hee cannot make a true tranſmutation of the ſubſtance of any one creature into another.

* Natura eſt vniuerſalis, eſt particularis.

It was before prooued, that it is impoſſible for him to doe it by creation. It is here manifeſt, that he cannot doe it by any courſe of true generation. There can be no real tranſmutation of one ſubſtance into another, without either a creation or generation. Wee will therefore conclude with the

the ſaying of Saint *Auguſtine de Ciuitate Dei, lib.* 18 *cap.* 18 *Nec ſane Dæmones naturas creant, ſed ſpecie tenus, quæ à Deo creata ſunt, commutant, vt videantur eſſe quæ non ſunt:* that is, diuels cannot create any nature or ſubſtance, but in iuggling ſhew or ſeeming onely, whereby with falſe ſhaddowes and outward induced ſhapes couering thoſe things which are created of God, by theſe commutations they cauſe them to ſeeme that which they are not indeed.

Concerning other manifeſt iugglings and illuſions of the Diuell, diuers authors haue giuen diuers examples, but that which aboue all the reſt doth moſt palpably detect him herein, is a hiſtory related by *Ioannes Baptiſta Porta* in his ſecond booke *De Magia naturali.* He there witneſſeth, that vpon the Diuels ſuggeſtion, a Witch beleeued firmely, and perſwaded her ſelfe, that all the night ſhe had rid in the ayre, ouer diuers great Mountaines, and met inconuenticles of other Sorcereſſes; when the ſame night the mentioned Authour himſelfe, with others, had watched and ſeene her, all that imagined time of her tranſuection in the ayre, to be within her chamber profoundly ſleeping; yea, had ſmitten her, made her fleſh blue with ſtrokes, and could not awake her, nor perſwade her afterward, when ſhee was awaked that they had ſo vſed her, or at all had either ſeene or beheld her. Thus preualent was the iuggling power of the Diuell.

S. Auſtine de Ciuitate Dei, lib. 18. doth deliuer an Hiſtory concerning the father of one *Præſtantius*, who lying in a deep traunce ſo profoundly that no meanes could awake him, did dreame (as when he awaked he did report) that hee was transformed into an Aſſe, and carried bagges or burdens of corne into a campe of Souldiers. At the ſame time, in the ſame manner, ſuch a like Aſſe as hee in dreame imagined himſelfe did bring ſuch burdens into the ſame campe.

From theſe examples may bee iuſtly drawne a plaine demonſtration of the Diuels palpable iuggling and illuſion, which alſo may ſerue for confirmation, together with the

reasons before annexed vnto my former answer, concerning the Diuels seeming, or deceitfull presentation of the reall body of *Pythagoras* in two distant places at once, in the same point of time. And from all these conioined and conferred, may be truely inferred and collected, that the Diuell as hee doth many supernaturall workes really, so he doth many other by illusion and beguiling the imagination.

These his iugglings notwithstanding are things also supernaturall, and tricks onely possible to Spirits and impossible to man. For it is impossible to man to frame so liuely a seeming presence of man in one place, that it shall not bee discerned otherwise then the very same true presence & real substance which is really in another place, as also to fasten such dreames as were before mentioned, vpon men, and according to those dreames to cause the things dreamed, by the witnesse and testimony of other beholders, to bee brought to passe in so liuely likenesse and similitude, as cannot bee discerned and discouered otherwise then the very same that they were in dreame likewise beleeued.

From hence it doth also follow very necessarily, that what man soeuer shall vndertake these supernaturall iuglings, which are onely possible in the power of Spirits, & of the Diuell alone, is thereby as truely conuinced to bee a Witch or Sorcerer, as he that vndertaketh any of the former reall supernaturall workes, or any other of the like kinde, because they are both and all alike proper onely to the diuell, and wherein man can haue no property or power but by and through him. Let vs now then againe returne vnto the Diuels reall supernaturnall performances and workes, vnto Sorcerers, from whence by the way of answer vnto the former doubt, concerning *Pythagoras* his supposed realty of being at once in two places, we haue hitherto onely digressed.

It is written as a thing vsuall vnto many famous Magicians, Sorcerers and Witches, vnto the view and sight of some admitted spectators, to raise resemblances of the dead, which seemeth a thing vndoubted by the Witch of *Endor*,

raising

raising *Samuel* the Prophet vnto *Saul* the King before mentioned.

In this kinde those famous and renowned Witches *Medea* and *Circe* in old and ancient times are reported to excell. Hence among the Heathen had *Necromancie* the reason of the name and νεκρομαντία which is diuination by calling vp, or raising the dead.

Later times haue not been behinde former times in the record of the like: but to adde reason to inforce the truth of report herein; I will answer an obiection which may bee made. Whether in these apparitions there be onely illusion and imagination; or some thing truely and really visible vnto the outward sense.

As touching the reall raising of the dead, it is impossible vnto the limited power of the Diuell, either in the substance of body or soule, to reduce or bring the dead back into this world, or life, or sense againe; because in death, by the vnchangeable, and vnalterable decree of God in his holy Writ, the body returneth into dust from whence it came, and the Soule to God who gaue it.

Notwithstanding, since the outward shape and figure, and proportion of any substance, and not the substance it selfe, or creature, is the true and naturall obiect of the eye, according to the *Philosopher*, who truely saith, *Res non videntur, sed rerum species*; that is, the substances or things themselues are not offered, nor come vnto the sight, but only their shape, and outward figure, as also for that common sense and experience doe teach vs, that it is a thing absurd, and impossible, that all those bodies and substances, which in infinite number wee dayly see, and behold really and materially in their corporall substances, and dimensions, should be contained in the small body of the eye: for these causes (I say) it is possible according to reason, that the Diuell in these supposed apparitions of the bodies and substances of dead men, may present true, reall, and naturall obiects, certaine and assured vnto the eye and sight, if hee can onely present thereto the outward liuely pourtraitures,

and ſhapes of the ſubſtances or bodies, though the bodies themſelues be away. That the Diuell can doe this, is no doubt. For if man by Art can vſually diuide the outward ſhapes, and figures of creatures and ſubſtances, from the ſubſtances and creatures themſelues (as is apparent by the looking glaſſe) and the cunning Painter can in another borrowed ſubſtance, ſeparated from their true, right and proper ſubſtance, repreſent perfectly the true and liuely ſhape of men, & other creatures, euen when they are not onely abſent, and remoued in farre diſtant places, but when oft-times they haue many yeares beene ſwallowed of the graue; why ſhould it be thought impoſſible vnto the Diuell (who certainely is more then exquiſite *Apelles* excellent) to offer and preſent vnto the eye likewiſe any true ſhape whatſoeuer?

If he can offer the true ſhape (as is not to be doubted) he doth offer a true and perfect obiect; and therefore that which is truely and certainely manifeſt to ſenſe, although ſpeech and the motion thereof, without another viſible bodie to ſuſtaine it (being impoſſible vnto ſhapes and pourtraitures drawne by men) be things ſupernaturall, and truely ſpirituall, which doe therefore make it a worke proper vnto the Diuell.

And thus it is apparent, that the ſuppoſed apparitions which the Diuell doth offer of dead men, may be eſteemed and reckoned among ſuch ſupernaturall workes of diuels and Sorcerers, as manifeſtly are brought to outward ſenſe.

Now let vs turne to view ſome other kinds of the ſame workes of the ſame Authors.

It is reported by ſome Writers of worthy credit, that the bodies of Sorcerers & Witches haue bin really carried, and locally remooued from on place into another by the diuell.

And of later times (as *Bartholomæus de Spina* doth witneſſe) the inquiſitions haue condemned vnto perpetuall priſon, and their detained Witches, who by their owne confeſſion, and others proofe, haue by the Diuell been tranſported into ſo farre diſtant places, in few houres, that afterward

ward it hath bin a trauell of many dayes, by their owne naturall power to returne againe from whence they were manifestly by the diuell carried.

It is a thing likewise written and vulgarly receiued, that Witches are oft-times seene bodily to haunt places, fields, houses, graues, and sepulchers, in an vnusuall and miraculous manner and wondred fashion. These things, and infinite more, whether true or no, cannot be knowne, but to him that doth himselfe behold, and can from his owne sight auouch them really true, and not imaginarie. To performe some manner of asportation, and locall translation of the bodies of Witches and Sorcerers, it seemeth in reason a thing whereunto the Diuell is not vnable.

First, for that it appeareth within the power of a Spirit, by the history of the Prophet *Habacuc*, whom the Angel carried by the hayre of the head, out of *Iudea* into *Babylon*. The naturall faculties and properties of a Spirit, giuen in their creation, and by their essentiall formes vnited vnto them, the Diuell doth participate with all other Spirits whatsoeuer, though in his fall from heauen, he lost their true happinesse and perfect fruition in the face and fauour of God his Creator.

Secondly, for that there are vndoubted examples in holy Scripture, of the diuels power in the locall translation, not onely of bodies inanimate: as fire, windes, tempests, houses (as is apparent in the history of *Iob*) and of animate bodies also, or bodies of brute creatures (as is euident in the heards of swine which he carried headlong into the Sea) but likewise of the bodies of men, as is cleere in the Gospel, where it is said, that the Diuell did cast the bodies of the possessed into the middest of the people. If the Diuel could cast, or carry their bodies the distance there expressed (whatsoeuer or how little so euer it was) it doth manifestly prooue his power, in the locall motion of mens bodies, although the full extent of his power therein be not necessarily thence collected.

Concerning the taking the body of our Sauiour, and set-

ting it vpon a pinacle of the Temple, I will not vrge, but do conclude vpon my former reasons sufficiently and necessarily, that the Diuell, where God himselfe doth not countermaund, or prohibite him, hath power to dispose and transport our naturall bodies. I will not cite a multitude of Authors herein, and from them borrow needlesse examples. As some may bee true, so I doe not beleeue all, and very few I wish trusted, where the proofe doth not manifestly exceede all exception.

I conclude, that it is possible, that sometimes the supernaturall power of the Diuell in this kinde, as in other before mentioned, may appeare vnto outward sense manifest, and the Witch or Sorcerer be found a voluntarie with him. And as is said of this kinde, so may be said of many more besides those before mentioned.

Charmers. Concerning the manifest supernaturall workes done by Charmers, who is ignorant? To omit the histories of *Medea* and *Circe* those old famous Hags, who were seene by charmes immediately to cause graine to wither vpon the ground; the current of waters to stand still; the streame to runne backe against the course, tempests, raine, thunder, windes to rise and fall at their word and command, for an assured testimonie of the true and reall harmes, which Charmers manifestly vnto outward view and sense did vnto the ancient world, is as yet extant so many hundreths of yeares, the Law of the twelue *Romane* Tables, wherein was a Decree and Statute made to preuent and restraine the manifest wrongs and iniuries of Charmers. *Alienas Segetes ne incantato*, saith the Law, *Alienas Segetes in-cantando ne pellexeris*, that is, Let no man charme his neighbours graine. Let no man by charmes and incantations carry away or transport anothers graine. There are many other true reports and records of other wonderfull works and supernaturall feates, all alike offered vnto the outward sence: There inumeration or citation is not further needfull. It is sufficient whatsoeuer or how many soeuer they be, that they are workes supernaturall, that they are manifest to sense, that they are of

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the Diuell, and that the Witch or Sorcerer doth manifest his guilt therein, by voluntary presenting himselfe therein, by manifest vndertaking any part or office in the performance or by promising, and according to promise causing to come to passe. The reason is infallible. He that doth vndertake voluntarily, doth present himselfe and doth promise and according to promise, cause to be performed that which is in anothers power, and impossible vnto himselfe, doth thereby necessarily and vnanswerably prooue himselfe to haue an interest, a power, a contract with that other, which for any may to haue with the Diuell, is society with Diuels, which is Witch-craft and Sorcerie.

And thus hath beene declared, how the supernatuall workes of the Diuell and Sorcerers may be manifest to the outward sense, and the true testimony thereof.

An obiection here may be made, that many of the former workes may seeme manifest to the sense, which indeed and truth are deceits of the imagination and illusion, and therefore there can be no such certainty vnto the outward sense. It is truely * answered, He that wanteth so much true iudgement, as to distinguish when he doth see a certaine true obiect offered vnto his sight from without, and when he is incountred onely with a resemblance thereof from within his fancie and imagination, is diseased in body or minde, or both, and therefore is no competent Iudge or witnesse in these or any other weighty affaires. For that is in health of body, and in the outward organes and instruments of sense, and sound in his reason, iudgement, and vnderstanding, though sometime the fogge and mist of deceiued sense, or fancy, ouershadow the brightnesse of true and vndeceiued reason for a short time in him yet it cannot so perpetually eclipse it, but it wil recouer his light and true splendor againe, and truth will shine more excellently in the end out of that darknesse. This is very liuely seene in the example of S. *Peter. Acts* 12. *verse* 10. 12. who at first did thinke he had onely seene the Angell which God sent vnto him to deliuer him out of bonds, in a dreame or vision: but

* Things imagined and fancied, easily discerned from those things which are reall and true obiects of the sense.

when afterward he was come to himselfe, and his true sense and reason, hee then perfectly discerned and knew that he was really deliuered out of prison by an Angel of God.

If men could not certainly discerne betweene that which they doe really see, and that they falsely imagine in visions, dreames and fancie, then were the life of man most miserable, there could be no certainty of truth, no excelling in knowledge or vnderstanding. All men should be a like vnable to distinguish, whether we liue in dreames onely, or in wakeful deed. But the certaine knowledge which God hath giuen vnto mankinde in so infinite kindes and measures, doth prooue the eminence of reason and vnderstanding aboue the intanglements and depression of sense and fancie.

There remaineth as yet another doubt, which is, how those things which before were mentioned to be spirituall and supernaturall can be subiect in reason vnto outward sense or be knowne thereby, howsoeuer by the former examples, it doth so seeme. It is true that a Spirit and a Spirituall worke simply in it selfe in the owne nature and substance, cannot be seene by any bodily eyes, or be deprehended by any outward sense.

Notwithstanding, as they doe mixe themselues with bodily * substances, which are subiect to sense, by accident Spirits, and spirituall operations, are certainly tryed and discouered euen vnto sense. For how is it possible that a Spirit should mixe it selfe in corporall things, but the discrepant nature thereof, and mighty difference, must produce and beget some great apparent alteration, which alteration being beyond the wonted nature of the one, doth prooue another superiour nature in the other? For illustration hereof, let vs borrow an instance from one of the forenamed manifest Sorceries. Water is turned into blood by a Spirituall power. The eye doth manifestly see the water, and as apparently after see the blood, and is a true and vndeceiued witnesse of both. Reason and common sense doe know the transmutation to proceede from an inuisible power, which appearing in visible bodies, is by them

* Spiritus incorpori & à sensibus nostris remoti operibus conspicui. Fernel l. 1. de Ab. Rer. caus. cap. 11.

apart

apart seene, and doth detect an inuisible Author, because an immediate effect manifested to sense, doth necessarily in nature prooue the immediate cause, though hidden and vnknowne to sense. That inuisible and spirituall things may, by those things which are visible and bodily, be conceiued and discerned, the holy Scripture doth witnesse in these words of Saint *Paul, Rom.* 1. 20 The inuisible things of God (saith he) are seene by the visible things, or by his workes in the creation of the world, which are visible.

It may be here demanded, since it is the propertie of the Diuell, in his seeming miraculous contriuements and actions (though a limited and finite obiect creature of God) yet to indeauour to counterfeit and imitate the most high and mightiest workes of wonder of the infinite Creator, thereby to magnifie, deifie, and equall himselfe vnto God in vnbeleeuing and seduced hearts: Since, I say, this is his property, how shall the fraile vnderstanding and capacitie of man distinguish the maruailes of the diuell, so liuely resembled thereto, from the true miracles, and truly miraculous workes of God, that thereby with more facility, and lesse confusion, industrious mindes may discouer the proper workes and acts of the Diuell, and his associates, Enchaunters, Witches, and Sorcerers? First, the true miracles of God being transcendent aboue all created power, and the immediate effects only of a creating vertue, Almighty God for his sole good will and pleasure doth vsually and euer dispense by the hands and through the administration of holy men, *Prophets* and *Apostles* manifestly called of God. Secondly, the end and scope of Gods miracles, directly and mainely ayme and are bent at the glory of God, and the benefit of his people, not vnto any priuate end, any particular vaine end, tending to satisfaction of priuate lusts and curiositie.

For this cause the holy Apostles vsed the gift of miracles not vnto any other ends, then vnto the confirmation of that holy Gospel, which they preached and published from God, neither did they therein ascribe ought vnto their own

praise or glory, but solely vnto the praise and glory of God, and the good of his Church.

That this was their true end, and ought to be the scope and end of all that receiue the power of miracles from God, Saint *Paul* doth witnesse and teach, 1. *Cor. chap.* 12. *verse* 4,5,6,7. Now there are (saith he) diuersities of gifts, but the same Spirit: and there are diuersities of administrations, but the same Lord: and there are diuersities of operations, but God is the same which worketh all in all. But the manifestation of the Spirit is giuen to euery man to profit withall.

It is from hence manifest, that if any miracles proceede from God as Author, they are dispensed by men, sanctified by God, and who can and are able to prooue and iustifie their warrant from God: as also that these men of God doe solely professe and bend them vnto the glory of God, and the weale of his Church. This then is the square and infallible rule by which all miracles doe stand or fall, and are approoued either to be of God, or conuinced to be of Diuels.

Let vs then conclude this point, with that excellent and diuine saying of *Theophilact*, vpon the 9. *chap.* of S. *Luke*. *Prædicatio miraculis & miracula prædicatione sanciuntur. Multi enim sæpe miracula ediderunt per Dæmones, sed eorum doctrina non erat sana, quamobrem eorum miracula non extiterunt a Deo.* That is, the word of God doth establish and confirme the truth of miracles, and miracles ratifie and confirme the authoritie and truth of the word. For many haue done miracles by the power of the Diuell, but their doctrine was corrupt and not sound; and therefore their miracles were not of God. Whereseuer therefore miracles or supernaturall workes shall dare to shew their heads, not contained within those limits or compasse, that is neither prooued immediately from God himselfe, nor mediately by him reuealed in his writ & word of truth, they are iustly to be suspected to issue from the enemies of God; the Diuell, and euill Spirits, and therefore their Authors ought

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to be accomptant therein vnto Iustice, and all religious Ministers and seruants of God and Iustice, in the most strict and seuere extent of Law. And thus much concerning the manifestation of the supernaturall workes of Witches and Sorcerers, vnto or through the outward Sense.

CHAP. VII.

The workes of the Diuell or Witches manifest to Reason, or consequence of Reason, and how detected.

ALl doubts being cleared, it hath vndoubtedly appeared how supernaturall and spirituall workes are apparent to sense. It now followeth to declare, how likewise they are euident to Reason, or necessary to consequence of Reason.

Those things are said to be proper obiects of Reason and vnderstanding: which, being remote from the immediate view or notice of the outward senses, are grounded vpon vniuersall and intellectuall knowne positions, propositions, and certaine vndoubted generall notions, by necessary collections, or raciocinations. That we may build the foundation of this our Reason or Raciocination vpon the infallible truth of Gods holy Word which shall neuer be shaken: let vs for the detection of Witches and Sorcerers, by reason, and consequence of reason, syllogise directly and immediately from God himselfe.

Thus saith Almighty God, *Isaiah chap.* 8. *verse.* 19. And when they shall say vnto you, Enquire of those that haue a Spirit of Diuination, and at the South-sayers, which murmure and whisper, should not a people enquire of their God? Vnder this interrogatiue (should not a people inquire of their God?) is vnderstood this affirmatiue; A people should enquire of no other Spirit, but of their God alone.

From this holy text and writ, reason doth assume and collect necessarily, and truly.

First,

First, that many things are hidden from the knowledge of man, which are reuealed vnto the science and knowledge of Spirits. Otherwise neither would man aske or enquire of Spirits (as hath beene vsuall in all ages) neither should God haue occasion here to forbid the enquiring at Spirits. That the ignorance also of man in things knowne to Spirits, is the true, first and originall motiue or reason for enquiring at Spirits, is very plaine by the words of King *Saul*, 1. *Sam.* 28. 15. God is departed from me (saith he) vnto the vision of *Samuel*, raised by the Diuell, and answereth me no more, neither by Prophets, neither by dreames: therefore haue I called thee, that thou maist tell mee what I should doe.

Here is a manifest grant of knowledge in Spirits aboue men. Secondly, reason doth hence collect, that all Spirits that doe suffer themselues to be enquired at, are euill Spirits, and therefore Diuels; because Almighty God hath here expressely forbidden the enquiring at any other Spirit beside himselfe: and therefore good and holy Spirits will not, nor * can not disobey the commandement of God, nor countenance or assist men in so doing. Thirdly, reason doeth necessarily hence conclude, that such men as are enquired at for reuelations of things hidden from the skill and possibilitie of knowledge in man, are Sorcerers, Witches, and South-sayers, if promising and performing according thereto really, and yet not warranted by God his word, nor assisted by nature.

* Angeli boni non possunt peccare, Pet. Lomb. d. 7. l. 2.

This doth cõdemne that white Magick or Theourgia which is supposed or pretended conference with good Spirits.

The consequence and inference of this reason is iust; for that to promise those things, or to vndertake those things which are out of their own knowledge, and solely and properly in the knowledge of Spirits and Diuels, doeth manifestly proue in the performance, their interest, societie, and contract with Spirits and Diuels, which is Sorcery and Witch-craft.

It may bee here obiected, that there are some men who affect to bee resorted vnto, and to bee enquired at in things supposed hidden from the knowledge of man, and to be reputed

puted able vnto such Reuelations, though haply they practise to deceiue, vnder the colour of pretence, of such abilitie.

It is iustly hereto answered, that this their presumption ought to be seuerely enquired into, whether it doe taste of ought that is diabolicall, of the Diuell, or supernaturall: and if nothing so doe, yet in this Grand cause of God himselfe, the religious iealousie of the prudent Magistrate, ought to punish their presumption, which dare affect to vndertake the name or note of a sinne, so odious and abominable vnto Almightie God. Let vs for better impression, againe repeate and iterate those things which were collected out of the propounded text.

First, that there is knowledge in Spirits of things hidden, and separated from the knowledge of man.

Secondly, that such Spirits as are enquired at, and doe reueale such knowledge vnto man, are Diuels.

Thirdly, that men which doe practise to be enquired at for such supposed Reuelations, ought not onely to be iustly suspected, and inquired into, but that if they be found therewithall, to know and reueale those things, which are indeed and really aboue and beyond the knowledge of man, and are properly and onely in the power of Spirits; that then this doth infallibly prooue their interest power, and societie with Diuels, which is certaine and assured Sorcery and Witch-craft.

And thus hath reason drawne a demonstration out of the booke of God, of a certaine Witch, and manifest Sorcerer. Let vs now exercise our selues in the consideration, examination, and tryall of some particulars herein.

It is said of *Apollonius*, that he foretold the day, the houre of the day, the moment of the houre; wherein *Coccius Nerra* the Emperour should die, long before the time and being in farre distant places remooued from him. It is reported of the same *Apollonius*, that being consulted by one who for that purpose came vnto him, how he might grow rich, *Apollonius* appointed him to buy a certaine

field or ground, and to be carefull in tilling and plowing thereof, which after he had done a while, he found in the end a great treasure and so became rich. It is written of the same *Apollonius* also, He made knowne vnto *Titus Vespatian*, the time and manner of his death, enquiring it at his hands. These things with many other the like *Ianus Iacobus Boissardus*, relateth in the life of *Apollonius*.

Who hath not heard of the name and mention of that famous and renowmed *British* Wizard *Merlin*, and of his high and great esteeme among Princes for his propheſies? Vnto his fore-sight and predictions, from many foregoing ages, the successes and euents of diuers Princes affaires, in their seuerall raignes, haue beene vsually by diuers times and histories referred.

For this cause Master *Camden*, in the description of *Caermarden-shire*, doth terme him the *Tages* of the *Britans*.

Speede in his tractate of the ancient Inhabitants of great *Britane*; as also of the life of *Aurelius*, *Ambrosius*, and of the raigne of King *Iohn*, and of *Henry* the fourth, doth out of *Malmesbury*, and others, recite diuers accidents and euents, in seuerall succeeding ages, vnto his oraculous and miraculous illuminations, ascribed to haue beene foreseene, foretold, and knowne.

If there be truth in those Oracles, and ancient foreseeing Reuelations, they doe necessarily inferre the assistance of a power, farre superiour vnto all the power of man. Therefore whosoeuer doth finde them true, must conclude their Author a Witch or Sorcerer. Neither hath the generall reception, or opinion of Authors, beene herefrom different, who haue published him the sonne of an *Incubus*, or the sonne of a Witch, begotten by the Diuell. As it is said of this ancient time-noted, and age-viewed Sorcerer; so may be testified of many other.

What shall we iudge of that infamous woman, among the French, called *Ioane* of *Arc*, by others *Ioane Pucell de Dieu*? *Iohn de Serres*, the French Historian, doth report that she had many miraculous Reuelations, whereof the

King

King (then *Charles* the seauenth) and all his Armie and men of warre, were open wondering witnesses, and in those reuelations for the most part, there was found no lesse wondrous truth, then true wonder, as saith *Serres*, although some others haue iudged her an Impostoresse only. By her sole incouragement, and stout assurance of successe, built vpon miraculous reuelations, the French prosperously incountred the victorious English in France, at seuerall times, and against all humane reason, recouered their in reason-vnrecouerable, and most desperate standing, euen neere vnto the pit of vtter downefall, with more then vnspeakeable amazement and terrour, vnto the sodainely confounded English.

Notwithstanding, at length shee was taken prisoner by the English, executed and burnt for her Witch-craft. What shall wee say or iudge of other the like Authors, and broachers of supernaturall reuelations, and predictions in other times? The fore-mentioned Historian reporteth, that a Wizard foretold Duke *Biron* of his death, and that hee should dye by the backe blow of a *Burguignon*, who afterward prooued his Executioner, beeing that Countrey man.

Melancton out of *Carion* doeth recite the mention of a woman, of the order of the *Druides* among the *Tungri*, who foretold *Diocleſian* that hee should bee Emperour of *Rome*, when he had first killed a Boare, which prooued afterward one *Aper*, then an Vsurper, which in the Latine tongue signifieth a Boare.

Suetonius writeth of a Diuinour, who long before was able to make knowne the death, and the manner of the death, and murder of *Iulius Cæsar*.

Philippe de Commines, in his 8. booke, chap. 19. doeth make mention of one Frier *Hierome*, and of his many admirable reuelations and predictions, concerning the affaires of the King of *France*, which as from Friers owne mouth, hee himselfe did oft heare, so with his owne eyes hee did witnesse and behold their issue true. It was di-

ſputed, whether in theſe tranſcendent reuelations the Frier were a * man of God or no, and it is doubtfully there concluded.

In theſe like reuelations and prophecies, reaſon cannot deny, but muſt acknowledge the manifeſt impreſſion and ſtampe, of more then humane Science or demonſtration. If wee deſire or affect more ſpecially to viewe what our owne Hiſtories at home afford: who can deny him a Wizard, or Witch, who as Maſter *Speede* and others teſtifie, in the reigne of *Richard* the Vſurper foretold, that vpon the ſame ſtone where hee daſh his ſpurre, riding toward *Boſworth* field, hee ſhould daſh his head in his returne: which prooued accordingly true, when being ſlaine in battell, hee was carryed naked out of the field, and his head hanging low by the horſe ſide behinde his bearer, did ſmite vpon the ſame ſtone in repaſſage, where before in paſſage hee had ſtrooken his heele and ſpurre.

What can be deemed leſſe of the Author of that prophecie in *Edward* the fourth; that is, that * *G.* ſhould murder King *Edwards* heires, which *G.* vnderſtood of the Duke of *Glocester*, was too true.

How can he likewiſe eſcape the iuſt ſuſpition of the ſame foule crime, from whom originally or firſt was deriued that prophecie or prediction in *Henry* the fift, concerning his ſonne, as yet then vnborne, *videlicet*, that what *Henry* of *Monmouth* ſhould winne (which was *Henry* the fift) *Henry* of *Windſor* ſhould loſe (which was *Henry* the ſixt and his ſonne) as it after came truely to paſſe? Theſe things as I ſaid before, doe neceſſarily inferre a power farre ſuperiour, vnto the power of man, and therefore prooue their voluntarie vndertakers Witches, or Sorcerers. This doeth *Binſfeldius* in his Tract, *de Malef. confeſſionis*, confidently affirme in theſe words, *Referri non poſſunt ad cauſas naturales, ſed ad Dæmonas hi effectus, nempe reſponſe dare de occultis ferri, per verem, per loca remotiſſima.* That is, theſe things can haue no relation vnto naturall cauſes, namely, to giue anſwere vnto things hidden from man, to flie in the ayre, and

* Some Authors doe write, that this man was an holy man, and a man of God. If it may be proued, that he receiued thoſe his reuelations frō God. I doe ſubſcribe. If it cannot be prooued, that hee did receiue them from God, it is moſt certaine, that they were of the Diuell, ſince in ſupernaturall reuelations there can be no other medium. * *Speede.*

and the like, but are to be attributed vnto the power of the Diuell, or Diuels.

But here may bee obiected, that since it is said by God himselfe, that no man ought to aske of any other Spirit, but of God alone, things hidden and vnreuealed to men, *Isa.* 8. *verse* 19. before alleadged; and since for that cause it is not to be doubted, that many things may be reuealed by God vnto men, for this cause and reason (I say) it may be deemed and obiected, that some of the former reuelations and prophecies may bee free from the imputation of Witch-craft, and Sorcery.

It is vnanswerably answered to this obiection: First, that all the reuelations and prophecies which are of God, are euer published by Prophets,& men of God,immediately called by God himselfe, vnto those functions and places. Secondly, those vessels, and seruants of God, which are the publishers of Gods reuelations or pophecies, doe euer auouch, and openly professe God himselfe, to bee Author thereof, from whom they onely claime, and openly proclaime their immediate, and expresse warrant and Commission, as appeareth by all the prefixions of their prophecies: Thus saith the Lord, The Word of the Lord, The burden of the Lord, The reuelation of Iesus Christ, and the like. Thirdly, the reuelations and prophecies, which are thus deriued and sent from God, carry in themselues some manifest stampe of their authority, and power from God, in some fruites or effects correspondent, and answerable to the nature, will, and pleasure of God, and are directly and originally bent, and intended vnto the glory of God, and the publike weale, and good of his Church, and people.

By these notes, and infallible markes of Gods holy prophecies and reuelations, may bee euidently discerned a cleere difference, and distinction thereof from diuellish predictions, and Sorcerous Prognostications, which therefore cannot shrowde, or hide themselues vnder colour or pretense thereof, being duely and rightly expended.

It may bee yet further obiected, that some learned and

truely religious ſeruants of God (though no publike Miniſters, of Propheticall functions or callings) haue had ſometimes their ſpeciall reuelations of ſome particular things, in which it were not onely manifeſtly iniurious, but plainly & extremely ridiculous to accompt them Witches. It is true, and cannot be denyed, that Almighty God ſometimes, by dreames, ſometimes by ſecret prodigies, doeth admoniſh ſome his priuate ſeruants, good and holy men, of ſome things to come, for their owne priuate and retired reformation, information or better preparation; not for prophane or trifling ends, or vſes, but that any prophecies or reuelations, can be of God, that are obſcurely whiſpred, or caſt abroad for ſuch vſes, by any vnwarranted or prophane Authors, without any manifeſt warrant, Commiſſion or authoritie from God, in the vpright iudgement of all men, that truely worſhip and feare the true God, the God of hoſtes, is much irreligion, and prophane credulitie to auouch, or affirme. Nay, it is altogether contrary and contradictory, and therefore impoſsible to God his miraculous reuelations, viſions and prophecies, ordinarily, or commonly to ſerue, or waite vpon the ordinary ends, or vſes of priuate men, ſince all true miracles, and miraculous reuelations are euer in their proper nature, and true end, ſolely attendant vpon God his immediate command and Word, vnto his extraordinary workes. To make it therefore ordinary, or a thing common, or of cuſtomary practice, to foretell or giue prediction of things to come, muſt neceſſarily proceede from the Diuell, ſince the gift of true propheſie, and the Spirit of true reuelation, is not ſubiected to the common or vſuall intentions of men; neither can profit or commodity, or ſale bee made thereof by men at their pleaſure, as is not vnwonted with all the diſciples of *Simon Magus*, Sorcerers and Witches, in their markets and fayres made of their prophecies and reuelations.

If then theſe whiſpered reuelations cannot bee of God, then are they neceſſarily of the Diuell. If they proceed from the Diuell, then by an ineuitable concluſion, thoſe men

men are his instruments or organs, by whom or through whom they originally flowe, or are deriued vnto men and published. It may be yet further obiected, that in men possessed by the Diuell, as were those men in the Gospel, whose bodies the Diuell did really rend and teare (in whom hee did roare and crie out) whom hee cast into the middest of the people. It may be (I say) obiected, that in those possessed and the like, there may be reuealed many things hidden from men, without the imputation or iust opinion of Witch-craft or Sorcerie in them.

That this may bee, is manifest in the Gospel, where the Diuell in the possessed vttered wordes of knowledge then hidden from men, but by extraordinary reuelation, when hee acknowledged our Sauiour to bee Iesus the Sonne of the liuing God. This could not in any possibilitie of mans reason bee knowne vnto the possessed, because it was then but in part reuealed vnto the Disciples themselues, who were as yet but learners themselues and Scholers of that Diuinitie; neither had the naturall man, or the world as yet so much as tasted, or sauoured any notice thereof.

The like may bee obiected concerning those that are obsessed. I call them obsessed, in whose bodies outwardly appearing no extraordinarie signes or tokens of the Diuels corporall presidence, or * residence in them (as was in the possessed manifest) yet are their mindes, vnderstanding, wils, and reason palpably obserued to bee besieged, captiued and inchanted, by an extraordinary and more then naturall, or rather an infernall inuasion of the Diuels illusions, for the magnifying and aduancing whereof, the Diuell doth oft-times mixe and temper them with some rare and wonderfull reuelations, by or through the obsessed deliuered.

From these obiections both concerning the possessed, and also the obsessed, doeth issue a necessary sequell, that prophecies and reuelations are not alwayes inseparable testimonies of a Witch.

* Master Perkins in his discourse of Witch craft chap. 3. pag. 122. doth diuide likewise Witches vnto such with-in whom the Diuell is not inwardly, but from without doeth inspire them and within whom hee is, as was the Pythonisse at Philippi, Acts 16. 16.

It

It is truely hereto answered, that solely and simply reuelations are not sufficient euidences, or conuictions of a Witch, or Sorcerer, but with difference and distinction.

Supernaturall reuelations vnrequiredly transfused and transferred by the Diuell, doe not prooue the persons in whom they are found, to bee their owne free or desirous Agents in consent therein, but rather properly and truely the Diuels Patients, and therefore it cannot be their guilt, but his intrusion, vsurpation, and insidiation: but supernaturall reuelations, in which any man shall knowingly, and delibrately consult with, or inquire at a knowne Spirit, and inioying the free libertie of his will, not depraued or corrupted by illusions or diseases, shall with consent or allowance thereof entertaine, commerce conference or assistance of Spirits vnto that purpose: such reuelations (I say) wheresoeuer truely and duely detected, doe demonstratiuely and infallibly point on a Witch or Sorcerer, by what way soeuer hee doe practise with the Diuell, whether by coniuration, spels, or other Magicke rites, or by vulgar trading with him, by familiar speech and expresse contract, as is most vsuall with vulgar and vnlearned Witches. It is not the different manner of contracting, or couenanting with the Diuell, that maketh a new or a different species of a Witch, for by what name soeuer, in what manner soeuer, any man doeth contract with the Diuell, hee is a Witch or Sorcerer, saith *Binsfeldius*, and inuocateth the Diuell.

Although therefore the possessed, or obsessed, are iustly acquite in their reuelations and prophecies, because transmitted or sent vnrequired, and vnknowingly vnto them, yet cannot the Witch or Sorcerer bee any thing at all aduantaged, or cleared in his reuelations, which are euer detected to bee both by him affected (as is prooued by his mercinarie sale thereof) and also are fore-thought and premeditate, as is euident by his promised and couenanted vndertaking thereof, according to conditions or agreement.

That

That we may make this point yet more cleere, let vs yet farther examine, and conſider what Witch-craft is. Theſe are the expreſſe wordes of *Binsfeldius* a Papiſt Diuine, in his tract *de Confeſſionibus Sagarum & Veneficorum. Vt fiat maleficium hæc tria concurrant neceſſe eſt inquit, Deus permittens, ſecundo Diaboli poteſtas, tertio hominis malefici voluntas libere conſentiens.* That is, vnto Witch-craft three things neceſſarily concurre: firſt God permitting: ſecondly the Diuell working: thirdly, man thereto conſenting or yeelding his free-will. Vnto the very ſame purpoſe, ſaith a learned Proteſtant Diuine our countriman, *Perkins* in his deſcription of Witch-craft, including the worke or aſſiſtance of the Diuell, the permiſſion of God, and a wicked art freely practiſed by man, and chap. 5. of his diſcourſe of Witch-craft, hee pronounceth alſo him a Witch, whoſoeuer wittingly or willingly conſenteth to vſe the aide or aſſiſtance of the Diuell, in the working of wonders aboue the ordinary courſe of nature. I name theſe two Diuines onely, becauſe in this particular they ſeeme to mee to haue beſt ſatisfied, and by the common conſent both of Papiſt, and Proteſtant Diuines, the trueth doeth more vncontrouerſedly appeare Catholike and firme, moſt other learned men that I haue ſeene on both parts, hauing generally or for the moſt part comparatiuely beene defectiue. *Scaliger* in his booke *de Sabtilitate*, conſenteth with them both, *exercit.* 347. where ſpeaking of the impoſſibilitie, of one man hurting another meerely by bare wordes, hee hath theſe wordes.

There is a greater power then wordes ſaith hee, namely, the Diuell doeth the miſchiefe vpon the vttering of ſuch words; and the fooliſh ſottiſh man, that pronounceth or vttereth them, ſuppoſeth that by vertue of his words it is done. *Ipſe igitur agit Dæmon (inquit) ſtultus & vecors putat ſuis ſe verbis agere*; vnto the ſame effect are the words of S. *Auguſtine*, by Magicke Art ſaith hee, miracles and things aboue nature are brought to paſſe, *Miracula Magicis artibus fiunt. lib. 3. de Trinitate.* The word Magicke

doeth insinuate, or imploy, or include both a Diuell, and a supernaturall effect or miracle, as in the former words of *Scaliger*, also the supernaturall effect and consequent of mumbling, argued a power in them aboue the power of a meere voyce, or speech, which therefore saith *Scaliger*, was the Diuell. In both likwise, the will and consent of man was apparent. In the first, where S. *Augustine* calleth Magicke an Art, that imployeth a mans consent, for that Artes are willingly, and wittingly studied by man. In the second, where *Scaliger* in the mumbling of words of supernaturall effect, affirmeth that the foolish man who vttered them, supposed those effects to proceed from his words; his vttering therefore such words, with that expectance, prooued his liking and consent vnto such effects. And thus it is vndoubtedly apparent, by these Authors in their descriptions of Magicke, and Witch-craft, that necessarily by consent of reason, though not alwayes in expresse wordes, is vnderstood and included, both something supernaturall, and the will and consent of man thereto. And this may yet bee made apparent, by the words of the same *Scaliger*, *Exercit.* 327. *Magi (inquit) suas effectiones violentias appellant: propterea quod vires suas supra eas, quæ naturæ ordine fieri videntur exercent.* That is, Magitians tearme their workes violencies, because they exercise violent force, or power, aboue the course or order of humane nature. The Magitians giuing names vnto their workes, aboue humane power or nature, and boasting them as their owne, doth prooue their free will and consent. Those their workes being supernaturall, doe prooue them to bee of the Diuell, as the very vsuall vnderstanding of the word Magitian, whereby they are ordinarily tearmed, doeth testifie. And thus it is manifest. First, that in Witch-craft the effect or worke done is supernaturall, aboue the reach and power of man. Secondly, that in that worke the Magitian, or Witch, hath a willing interest.

And hence now is manifest also, what Witch-craft is, namely, a worke or effect, aboue the nature or power of man,

man, wherein notwithſtanding is the will, conſent, and aſſent of man. This no man can deny, the demonſtration being ſo euident.

It now followeth to enquire, how this Witch-craft ſhall bee detected, or diſcouered; Secondly, how ſhall mans free will, or conſent therein be diſcouered. Vnto the firſt, is eaſily anſwered, *videlicet*, the ſupernaturall worke or effect doeth appeare by it ſelfe, when it is manifeſt and apparent aboue the nature, reach, and power of man, ſuch as are diuers effects and workes formerly mentioned. Vnto the ſecond I anſwere, that mans free will, good will, conſent, aſſent, or allowance therein is diſcouered by the ſame true actes or meanes, whereby any man his conſent or aſſent is vſually diſcouered, indicted, and arraigned in the caſe of Treaſon, Murder, Fellonie.

In caſe of Treaſon, Murder, Fellonie, conſent is diſcouered in vſuall courſe and practiſe of the Law, either by ſome manifeſt act promoting or furthering thoſe wicked intents, or by conniuence therein: by wilfully not ſeeing, or by ſilence, or not reuealing,

As therefore in thoſe hainous crimes iuſtly; ſo in this high Treaſon againſt God, and adherence vnto his enemie the Diuell, in like manner any man his wicked aſſent, content, or good liking, is to be traced and diſcouered by any act tending vnto the promoting thereof, by his conniuing, willingly concealing, or ſilence: For as in caſe of Treaſon, Murther, Fellonie, whoſoeuer permitteth or admitteth any of thoſe crimes, whoſoeuer only conſenteth thereto, conniueth, keepeth counſell, or concealeth, is iuſtly by the law held, iudged, and condemned as a Traytor, Murderer, or Fellon himſelfe; So by the ſame equitie and reaſon in high Treaſon againſt God (ſuch as is Witch-craft and adhering vnto the Diuell his enemie) whoſoeuer ſhall conſent thereto, conniue, or giue allowance is certainly a Witch himſelfe, and guilty of Witchcraft. This is the reaſon why all Writers, with one conſent doe as well hold and condemne for Witchcraft the tacit contract as the expreſſe.

Wherein in expreſſe tearmes vocally any man couenanteth with the Diuell, or contracteth. A tacit contract is, when any man taketh vpon him to doe, that by naturall cauſes, which cauſes are allowed no ſuch effects in courſe of nature, nor yet are allowed vnto any ſuch effects beſide the courſe of nature; Either by God, his Word, or by the Ordinances of his Church. To this effect expreſſely ſaith *Binsfeldius lib. de Confeſſ. Maleſic: & Sagarum: Tacitè (inquit) inuocatur Dæmon quoties quis contendit illud, facere per cauſes naturales, quæ nec virtute ſua naturali, neque ex Diuina, aut Eccleſiaſtica poſſunt illud facere.* To the ſame purpoſe ſaith *Perkins cap.* 5. of his diſcourſe of Witch-craft, giuing allowance, ſaith he, vnto meanes not allowed by God maketh a Witch. That there are ſuch effects, the ſame Author doth inſtance in another place, in theſe words, *Referri (inquit) non poſſunt ad cauſas naturales ſed ad Dæmonas hi effectus, ferri per aerem dare reſponſa de occultis*; That is, theſe effects cannot be referred vnto any naturall cauſes, but vnto the power of Diuels, namely, to flye in the ayre, to reueale things hidden from man. For this cauſe alſo ſaith *Perkins*, Diuining of things to come peremptorily, conuinceth the Author a Witch.

To conclude therefore, whoſoeuer taketh vpon him to doe theſe things, or the like, and cannot iuſtifie them done according vnto the vertue or power of naturall cauſes, or (if beſides courſe of nature) cannot prooue or warrant them to be of God, neither by his Word, nor Ordinance of his Church, that man is a Magitian, a Witch, or Sorcerer. But here it is requiſite, and fit that men doe diſtinguiſh betweene things vnwarrantably done beſide courſe of nature; and therefore neceſſarily to be tryed and iudged by thoſe rules of Gods Word, and Church. And betweene thoſe things, which are likewiſe vnwarrantably done, but are aboue the courſe of nature, yet are likewiſe to be tried by the ſame rules, and limits of Gods Word, and Church.

For as beſides courſe of nature are many things, as Sacraments

craments, rites, Ceremonies. Which are to haue allowance of their being from the same limitations, or else are to be condemned. So there are things aboue nature as miracles, which also are to haue their allowance, and approbation by the former rules.

It followeth therefore necessarily from hence, that whatsoeuer supernaturall effect, or aboue the power, or nature of man doth happen, and is not warranted or allowed by God, his Word, or Church, that certainly is of the Diuell. If it be of the Diuell, then whosoeuer doth allow, yeeld his good will, consent, or by any way or meanes, or art doth promote or further, it is a Witch, as he who in Treason, or Murther, conniueth or consenteth, is a Traytor or Murderer as is aforesaid. That a supernaturall worke, or an effect aboue nature, is to be held Diabolicall, is not only prooued by examination and triall of God, his Word, and Church, but reason it selfe doth also demonstrate it. Euery supernaturall effect, hath a supernaturall cause. Euery supernaturall cause is God, or the Diuell, there being no meane betweene, but one or the other. Good Angels or spirits doe worke their supernaturall effects also or aboue nature, but those their supernaturall workes are alwaies directed and commanded by God, and therefore are of God, and carrie with them euidence immediate from God. All supernaturall workes that are of God, are warranted from God. Therefore whatsoeuer supernaturall worke cannot be warranted of God, is of the Diuell. Whether it may be warranted to be of God, will appeare easily by the former limitations and rules. If therefore a supernaturall worke appeare not to be of God, by the former limitations, and examination; then is it certainly of the Diuell. By necessary consequence, therefore of reason it followeth, that whosoeuer vnto any such effect or worke, thus demonstratiuely discouered to be of the Diuell, doth giue any allowance or consent, though neuer so tacitly, or closely, yea though ignorant of the qualitie or degree of the sin, yet in his rash and vnaduised and inconsiderate yeelding or

conniuing therein, he is guiltie, acceſſary, and a very Witch himſelfe, as is aforeſaid in caſe of Treaſon, and the like grieuous offences againſt a Prince or State. For the ignorance of the law excuſeth no man, yea and in this particular, So many faire directions by learned Writers giuen, doth leaue men inexcuſable, and maketh ignorance wilfull, and reſolute, and excludeth eaſie pardon. Neither can the moſt ſimple ignorance iuſtifie any man, although it may qualifie the degree or grieuouſneſſe of puniſhment.

If this law ſeeme ſtrict and hard. Let men conſider the greatneſſe, and grieuouſneſſe of the ſinne, and the pernicious conſequence thereof. Which iuſtly doth vrge, and impoſe the neceſſary; fearefull rigour, and ſtrictneſſe of the law. The neceſſitie and equitie hereof is apparent in caſe of high Treaſon aforeſaid againſt a Prince, or State, wherein vſually they who are ſimply, or ignorantly drawne, or vſed, or are inſtruments in any ſort, to further or promote the miſchiefe, are as well lyable vnto the ſeuere inquiſition, and terrible cenſure of the law, as are they who were the maine plotters and contriuers. Witchcraft is high Treaſon againſt God himſelfe, a combining, and adhering vnto his enemie the Diuell, a deſperate renouncing of God and all goodneſſe, and a worſhip of Diuels. In this abominable ſinne therefore, in any kinde or ſort, in any manner or action, to befriend, aide or conuince is no leſſe then high Treaſon againſt God alſo, wherein as well the acceſſarie as the principall are both guiltie. Whoſoeuer therefore ſhall in matter of this high nature or danger, dare or hazard to doe any thing that may be queſtioned or iuſtly ſuſpected in that kinde, or to tend thereto, cannot be by his ignorance excuſed.

Thus Iobiections doubts and impediments remooued, let vs build a neuer-deceiuing, and inuiolate concluſion concerning Witches, vpon this neuer-failing nor ſhaken foundation: that is, all ſupernaturall workes reuelations or prophecies whatſoeuer, that iſſue not either immediately, and manifeſtly from God himſelfe, or from his Word

or

or Church allowed (the proofe and touchstone whereof hath beene before touched, and briefely declared) or from the Diuell in the ignorant possessed or obsessed, or are not counterfeit and imposturous (which is likewise elsewhere in the due place considered) all other reuelations or works (I say) whatsoeuer, not excepted nor included in one of these, are vndoubtedly issuing from Witches and Sorcerers, and are certaine and demonstratiue proofes and euidences of Witch-craft and Sorcery, in whom they are originally first detected. And thus how Reason doth cull and draw forth a Witch or Sorcerer, hath euidently beene cleared and declared.

CHAP. VIII.

Of diuers kindes and manners, wherein Sorcerers and Witches, receiue knowledge from Spirits.

AS Almightie God hath out of the Text before mentioned, *Isaiah* 8. in generall made euident, who is infallibly a Witch or Sorcerer: so hath he in other places of Scripture manifested some of their seuerall kinds, according to the different shapes and formes, in which they doe enquire at Spirits for their knowledge and reuelations.

This is apparent out of the 18. *chap.* of *Deuteronomie, verse* 10. Let none bee found amongst you that vseth Witch-craft. What Witch-craft is, was before out of the Prophet *Isaiah* declared.

Now in this place doth follow the enumeration of some of the speciall or particular shapes in which they shroud themselues. Let none be found among you (saith the Prophet) that vseth Witch-craft: and immediatly after doth adde those particular formes in which they enquire: A regarder of times: a marker of the flying of fowles: a Charmer: a Sooth-sayer, or that asketh counsell of the dead. As therefore before we prooued, that the infallible true note of a Witch in generall, and in common vnto all Witches,

ches, and Sorcerers, of what kinde ſo euer, is to be enquired at in things hidden from men (as is likewiſe by thoſe words of *Saul* apparent, *Sam.* 1. *chap.* 28. *verſe* 7. Seeke mee a woman that hath a familiar Spirit, that I may goe to her and aske of her:) ſo here in this text are reckoned vp ſome of their ſeuerall ſhapes, by which in true and ſound reaſon, and the due conſequent thereof, we may conſider and collect many other, though not here numbred, or mentioned.

For ſince the common and inſeparable ſigne or marke of Witches is certainely made knowne to bee, the practiſe of reuealing vnto men that enquire thoſe things which are hidden from men, and onely reuealed by Spirits: it followeth by neceſſarie conſequent, that not onely thoſe which are here ſpecially nominated, in that ſhape of marking of the flying of fowles, or of charming, or of raiſing the dead, but all other whatſoeuer, in what other ſhape ſo euer that is, hath, or can be deuiſed, that ſhall be found to practiſe or vndertake to be enquired at, and to giue anſwer and reuelation of things ſeparated from the knowledge of man, and which God hath hidden from men, and therefore hath forbidden by Spirits to be made knowne to men; all ſuch (I ſay) in what ſhape ſo euer, as well in theſe kinds here named, are, according to the generall note of a Witch, to be iudged Witches and Sorcerers.

For as the holy Scripture hath nominated and pointed out vnto vs ſome few kinds, as a light onely vnto all the reſt: ſo may common experience by theſe bring others vnto our view, and all ages haue vpon the records of time and Hiſtorie, left vnto ſucceeding poſteritie, many ſhapes more of memorable and famous Witches, not onely in theſe ſhapes and formes ſhrowded, which are here mentioned but in many other.

Beſides thoſe kinds therefore, which here the holy Scripture hath nominated, let vs take a ſhort view of ſome other, which are in other ſhapes found (ſince all are in their common kinde and nature the ſame.) It is no ſtrange thing,

that

that in the shape, and vnder the pretense of *Astrologie*, Astrologers.
some men haue hidden sorcerous practise, and performing vnder the colour thereof such things as were onely in the power of Spirits, haue thereby cleerely manifested, that they deriued and borrowed them of Spirits. *Saxo Grammaticus*, in his historie *de rebus Danicis*, doth make mention of a sort of Wizards, who would vndertake for gaine, to foretell the certaine state and constitution of weather to come so assuredly, that they would vsually sell vnto Marchants prosperous and fortunate windes, when by aduerse and opposite gales they were deteyned from their intended voyage.

This kinde of Sorcerer may very rightly be referred vnto that which in *Deuter.* 18. *verse* 10. is noted by a regarder of times, which perhaps may also not vnaptly be vnderstood a *Magicall Astrologer*. His performance aboue the nature and power of his Art, of that which is onely in the power of a Spirit, doth both detect the Diuell to be chiefe Author of the workes, and the other to be also guilty to the worke.

That the professors of *Astrologie* haue in former ages vnto *Astrologie* ioyned this diuellish skill and custome; as also other kinds of Diabolicall Diuinations, plainely doth appeare.

First, by the word of God, *Daniel* 2. *verse* 2. wherewith the *Astrologers*, the *Caldeans*, *Magicians*, *Sorcerers* and *Enchanters* are conioyned.

Secondly, it doth appeare by the Lawes, which by the Romane Emperours were prouided against them ioyntly together, with Caldeans, Magicians, and Southsayers. The words of one ancient Law are, *Nemo Aruspicem consulat, aut Mathematicum, nemo Ariolum, Caldeum, Magum*; that is, let it be enacted or ordered that no man aske counsell of a South-sayer, a Mathematician, an Astrologer, a Caldean, a Magician.

Dion in the 27. booke of Historie, doth make mention of Astrologers, who by diuellish skill practised and vsed to

send the Diuell to present * dreames vnto men in their sleepe; for which cause *Tiberius* the Emperour reuenged himselfe vpon such Astrologers, though otherwise himselfe a great friend and louer of Astrologie. Sir *Christopher Heydon* in his defence of iudiciall Astrologie, doth out of *Osiander* recite this distinction of Astrologie: * *Astrologia pura quæ nihil habet de Magia*, that is, Astrologie that is not mixed, nor intermedleth with Magicke. Whereby is necessarily concluded, that Astrology may be, and sometimes is impure and defiled with Magicke and Sorcerie. In other places of the same worke, he maketh a difference betweene Astrologers * simply, and such as with Astrologie ioyned Magicke. And out of *Brentius* he reciteth these words, *Non negat Hierimias eam partem Astrologiæ, quæ sequitur manifestas naturæ rationes*; that is, the Prophet *Ieremy* doth not deny or condemne that part of Astrologie, which is guided by manifest reason or cause in nature. Hereby then is vnauoidably concluded, that the Prophet of God condemneth that part of Astrologie, which exceedeth causes and reason in nature, and that necessarily must needs be Sorcery and Magicke. As it is not obscure, that some men vnder the colour of Astrologie haue practised Magicke and Sorcery; so is it no lesse euident, that many others, vnder the pretense of aduising and counselling in Physicke. For curation or Prognostication of diseases, haue likewise exercised the same diuelliſh practise.

That this hath beene no new vpstart custome, the multitude of diseases, which ancient times doe register to haue beene cured by enchaunted Spells, and words, and Magicke skill, doeth plentifully witnesse. The most ancient father of all Physicke and Physicions, the incomparable worthy founder of Method and Art, [a] *Hippocrates*, [b] *Dioscorides*, [c] *Theophrastus*, with other succeeding Ancients, doe generally all acknowledge the force and power of *Magicall* curation. *Galen* in his younger time gaue no credit thereto, but in the more aged [d] experience of right obseruation he doeth acknowledge it. I will not stuffe this small Trea-

* This kinde of Diuell is called, ἐνυπνοπαμπε.

* Page 27.

* Page 29.

a Hipp. libro de Sacro morbo de Magis.
b Dioscor. li. 2. cap. 102.
c Theophrastus de hist. Plant. Trallianus. lib. 9. cap. 4.
d Galenus li. de Medica Homeri tractatione.

tise

tiſe with the particular citation of euery Author. Later Phyſicians alſo of the beſt and moſt choiſe note, doe herein, with former ages conſent and concurre, and experience doeth confirme trueth in both.

Whoſoeuer is acquainted with bookes and reading, ſhall euery where meete a world of the wonders of cures, by wordes, by lookes, by ſignes, by figures, by characters, and ceremonious rites. As what the practiſe of former ages hath beene is manifeſt; ſo what our age and later time doeth herein afford, is almoſt no where in this kingdome obſcure. The neereſt vnto that impudence, which herein this our time doeth produce and ſet foorth, is that hiſtory of a *Germane* Witch, reported in the *Malleus Maleficarum*.

There was (as the Author of that worke ſaith) ſometime a Sorcereſſe in *Germany*, who vſually cured not onely all that were bewitched, but all kinde of diſeaſed people, ſo farre beyond all power or courſe of Art and Nature, and with ſuch facility, that all vſe of the Art of Phyſicke, or of Phyſicions was altogether (for a time) neglected and forſaken; while people from all Countries, both neere and remote, in ſuch numbers and frequence reſorted vnto her, that the Gouernour of that Countrey impoſing vpon euery man one penny that reſorted vnto her, thereby raiſed himſelfe a mighty treaſure.

What others among the moſt ancient Author, that are not Phyſicians doe publiſh, concerning the power of incantations in the curing of diſeaſes is needleſſe to write. Hee that hath read any few lines of old *Homer*, or of diuers other aged Poets, ſhall finde plentifull record hereof. *Herodotus* is not ſilent herein. But to omit all their needleſſe teſtimonies, Phyſicians of theſe laſt times, of the moſt eminent note and worth (whoſe pennes are yet ſcarce drie) doe witneſſe the trueth hereof from their owne knowledge, ſight and experience. Aboue the reſt, *Fernelius de Abditis rerum cauſis*, is worthy any mans paines or view.

Let vs now laſtly ſee what may bee collected out of the

booke of God, concerning the power of the Diuell in curing diſeaſes, from whom all theſe inferiour Agents, Witches and Sorcerers doe deriue their power and skill. If it bee in his power, where God doeth permit, to induce diſeaſes, it muſt needes bee in his power to ceaſe or calme diſeaſes; becauſe both cauſing and curing, conſiſt in the vertue and force of the ſame meanes. Hee therefore that knoweth how and by what cauſe the diſeaſe is induced, doeth neceſſarily vnderſtand, that by the remouall of that cauſe it is cured, and according to that rule can equally, as well by remouall of that cauſe, cure, as by the induction of the cauſe bring ſickeneſſe. For this reaſon it is a maxime in Phyſicke infallible, that he is the moſt excellent Phyſician, who knoweth beſt the cauſes of diſeaſes, and who vpon the knowledge of their true cauſes doeth found the right method of their curation.

That the Diuell doeth both know the cauſes of diſeaſes, and alſo how by them to procure and produce diſeaſes, is manifeſt by the Hiſtory of *Iob*, vpon whom he brought that grieuous generall botch and byle, ouer all his body, *Iob chap. 2. verſe 7.* That hee did this by the force of cauſes in nature, muſt needes bee euident. Firſt, becauſe hee is a creature, and ſubiect and limited by nature vnto and within her liſts; and therefore is not able abſolutely and ſimply without cauſes and meanes in nature, to produce any effects in nature, although our ignorance of his power and knowledge (becauſe it ſo farre excelleth our power or nature) doeth call all his workes iuſtly ſupernaturall. Secondly, for that byles and botches are knowne naturall diſeaſes; and therefore had naturall cauſes, although haply vnknowne to any man, and beyond the nature of knowledge or skill in man.

* Creatio eſt conſtitutio ſubſtantiæ ex nihilo, Scali. de Subt. Exercit. vi. Sect. 13

Theſe reaſons of the Diuels impoſſibilitie, to worke thoſe effects without nature, are thus yet more briefly and cleerely made infallible. Of* nothing ſimply to produce any thing vnto a true being and exiſtence, is the ſole and proper worke of any infinite Creator, and impoſsible vnto

any

any creature. Therefore the Diuell being a creature, could not bring those diseases vpon *Iob*, but by created meanes preexisting in created nature, in which he is contained and limited. And thus much concerning that kinde of Witch and Sorcerer, which is enquired at concerning the curing and issue of diseases, which we will conclude with this note, that all learned men of the best experience haue obserued; that in those cures by Witches and Sorcerers, the Diuell hath neuer perfectly healed, but for a time; or else where hee hath seemed most perfectly to cure, it hath beene for a reseruation of the body by him cured, vnto a greater and further mischiefe in time to succeede. Besides, this kinde of Witch, by meanes vnknowne to man, or by a supernaturall vertue in knowne meanes, aboue and beyond their nature, vndertaking to cure the sicke, or to foretell the euent and issues of diseases, there is also another kind which doeth vndertake to bee enquired at for extraordinary reuelation of such diseased persons, as are bewitched or possessed by the Diuell. This kinde is not obscure, at this day swarming in the Kingdome, whereof no man can bee ignorant, who lusteth to obserue the vncontrouled libertie and license of open and ordinary resort in all places vnto wise-men, and wise-women, so vulgarly termed for their reputed knowledge concerning such diseased persons as are supposed to be bewitched.

Wisemen and Wisewomen.

But it may bee obiected, that many of these two last mentioned sorts are rather deceiuers, and Impostors onely, who by an opinion of this power, and not by any reall power herein, doe deceiue, seduce, and beguile the people. This cannot in some be denied: notwithstanding least impious imposture bee still tolerated to bee a couert to hide the manifest diuellish practise of Witches, vnder pretense thereof (whereby it shall euer continue in this shape neglected or vnspied) I will both briefely giue satisfaction how the one may bee distinguished from the other, and also declare how men ceasing to enquire at Diuels and Witches, or Impostors, may learne to enquire of their

God alone, and by the light of nature and reason (which hee hath giuen vnto them) in his feare, with his allowance and approbation, more truely and certainely informe themselues.

CHAP. IX.

Of Wizards and Impostors, how they differ from Witches.

HOw Witch-craft in diuers kinds may, according to euidence of reason, be detected, hath beene before made manifest. How impoſture may be discouered (sense there is so good vse and necessitie of the distinction thereof, for the more perfect separating and setting a part of Witch-craft by it selfe) wee will likewise briefly make manifest.

* Qui oculos fallent, alia pro aliis subditia ostentantes, ii præstigiatores ab antiquis dicti sunt. Scaliger. Impostura ab eo dicta, quod adulterinas merces, pro veris supponit, Vlpian. Impostores dicuntur versuti & fallaces homines, qui merces adulterinas pro veris supponunt, Accursius.

* The Impostor is he who pretendeth truth, but intendeth falshood. For this cause sometimes vnder an holy pretense, he maketh God the [a] Author of his vnholy prestigiation, and slandereth God vnto his face, sometimes to be reputed an [b] Angell of light, he maketh himselfe a license to counterfeit the Diuell. He proposeth it his trade to seduce, and liueth by lying. Sometimes in shew and pollicitation he is a Witch but in the performance of the greater sinne hee is lesse iust, and in the personate resemblance solely a Iugler. For as the Witch performeth that which in true, and infallible reason is transcendent and aboue nature; so the Impostor performeth that which in false and fallible reason and opinion, onely seemeth parallel.

Hence as Witches doe strange and supernaturall workes, and truely vnto reason worthy of wonder; so the Impostor doth things voide of accomptable reason, in shadow, shew, and seeming onely supernaturall, wondred and admired. And hence it commeth to passe, that with vndiscerning mindes, they are sometimes mistaken and confounded * on for another.

a Ephes. 4. 14.
b Col. 2. 23.

* See Reginald Scot in his discouerie of Witch-craft, where in regard of the seeming likenesse of Impostures and Witch-craft, erroneously he confoundeth them as one and the selfe same sinne.

From

From hence it is also necessarily concluded, that as Witchcraft is discouered by a supernaturall worke aboue reason, whereto the Witches consent is accessary; so an Impostor is detected by a worke voide of accomptable reason, but in a deceiuing false Visar or shew, wherewith the purpose and intention of the Deceiuer or Impostor doth concurre. As therefore the suspected Witch is tyed to answere vnto any iust doubt, which may bee directly vrged against his or her manifest voluntary action, that is prooued supernaturall: so is a truely doubted Impostor bound to giue satisfaction, for such his ambiguous actions, as doe in likely reason appeare fraudulent, vaine, prestigious, iuggling, couzening, or deceiuing. And thus shall each appeare in his owne true shape apart. Of diuers kinds of Witchcraft, I haue before produced examples.

I may here likewise very pertinently, for further illustration, propose some examples of Impostures in generall, that the odiousnesse of this foule sinne may appeare more foule, and the ougly face thereof may be more fully discouered. *Examples of Imposture in generall.*

Among multitude of examples, I will recite onely some few, whereof some consist in lewd and guilefull contriuement of action, other in the bewitching power of false prophecies, reuelations, predictions, and prognostications.

Concerning the first, who can be ignorant of the impious and infamous Impostures of *Mahomet*, who by guilefull counterfeit miracles, and pretended angelicall illuminated workes, first magnified and set vp that heathenish * *Empire*, and Religion of the blasphemous *Turkes*? *Example* 1.

The History of *Sebastian*, the pretended Portugall King, as it is set forth by *Iohn de Serres*, according to Master *Grimstones* translation thereof (if he were a true Impostor indeede, and were not iniuriously traduced, and blurred with vndeserued reproch) is an incomparable example, aboue and beyond many other. I will referre my Reader to the Author himselfe. 2. * Polidorus Virgil lib. 7. cap. vlt.

If we desire more neere or domesticall examples herein, behold, in the raigne of *Henry* the seuenth, * a boy of meane * *Speede.*

meane parentage, through impoſturous machinations oppoſed, ſet vp and crowned King in Ireland, againſt that famous and renowned Prince *Henry* the ſeuenth, putting him in great danger of his life and crowne of England.

4. In the late raigne of Queene *Mary*, there aroſe an Impoſtor, ſtiling himſelfe *Edward* the ſixth. The danger of the progreſſe of that Impoſtor (if it had preuailed) who knoweth not? The manifeſt wrongs, iniuries, and impeachments alſo from counterfeit prophecies, reuelations, and predictions, iſſuing not only vnto priuate men and families, but vnto Kingdomes, Empires, and Common-weales, are infinite.

5. *Iulian*, an *Emperour* of *Rome*, though otherwiſe a mightie and learned Prince, and valiant ſouldier, by a prophecie of an Impoſtreſſe or ſeeming Pythoniſſe, promiſing his conqueſt, and triumph ouer the Kingdome of *Perſia*, was thither haſtened vnto his deſerued death, and the vengeance of God vpon his infamous *Apoſtaſie*.

6. It is reported by *Iohn de Serres*, the French Cronicler, that the power and force of ſome pretended reuelations, and viſions of a young Shepheard, in the raigne of *Charles* the ſeuenth King of France, was ſo preualent, that it perſwaded *Pothon* that great and famous French Captaine, with the Marſhall of France, to arme and incounter the then victorious Engliſh in the bowels of that Kingdome; by which vnaduiſed attempt, the French were ſuppriſed and taken by the Engliſh.

7. It is recorded by the ſame Author, that one *Martha Broſier*, counterfeiting the fits and paſſions of ſuch as were poſſeſſed, in ſhort time became ſo powerfull in illuſion, that ſhe miniſtred much matter of wonder and amazement, not onely vnto priuate men, but vnto the Kings Counſell, to Preachers in pulpits, yea vnto the whole Parliament, vntill the counterfeit Diuell induring ſome puniſhment and reſtraint, forſooke his pretended poſſeſsion.

8. If wee require examples in our owne countrey, behold, in the raigne of *Edward* the fourth, his brother *George*

* Duke

* Duke of *Clarence*, was hastened vnto his vntimely death, * *Speede.*
euen by the allowance of his brother King, vpon the feare of a vaine and flying prophecie, that *G.* of King *Edwards* heires should be the murtherer.

In the time of *Henry* the eight, the holy Maide of *Kent* 9.
by her seeming miraculous reuelations, deceiuing not onely the common sort, but euen diuers learned and some men of the best ranke, and prime note, stirred vp in the King great iealousie, and feare of his Crowne and safety, as by the records of her attaindour doeth appeare, wherein doeth stand prooued and sentenced her treason-some imposture of most dangerous consequent, if it had obtained equall issue.

In the same kings raigne, the bewitching esteeme, credit, 10.
and hope of force & vertue in counterfeit predictions, and pretended reuelations, whet the ambitious heart of *Edward* * *Lord Stafford*, Duke of *Buckingham*, first into high * *Speede.*
Treason, and to reach at the Crowne, and after from thence thrust him headlong or headlesse into his graue.

In the raigne of *Edward* the sixt, there was a prophecie 11.
divulged from the mouth of some pretended Wizard; by which the coniuration of *Kett*, and those *Norfolke* Rebels, was hartned and encouraged to proceede in their rebellion and outrage, vnto the great danger and damage of the Kingdome, and in the end vnto their owne destruction: That blind pretended prophecie, in the insidiation of vaine and credulous mindes, was somewhat like vnto that ambiguous Oracle in the Poet.

Aio, te Æacida Romanos vincere posse:
I say, the sonne of Æacus the Romane power shall quell.

This Oracle may on either side indifferently, either actiuely or passiuely bee vnderstood. Like vnto it was that prestigious prophecie, which the rebellious *Norfolcians* with their *Kett* trusted:

Hob, Dic, *and* Hic *with clubbes and clouted ſhoone,*
Shall fill vp Duſſin-dale *with ſlaughtered bodies ſoone.*

The Rebels vnderſtanding this blinde reuelation, or prediction, concerning the victory wherein they themſelues ſhould bee Agents and not Patients, (as afterward their owne ruine did truely interpret it) and dreaming the filling vp of the *Duſſin-dale* to be intended of other mens dead bodies, and not their owne, where thereby incited with furious courage, vnto the hazard of the kingdome and their natiue Country, vntill their owne mangled and ſlaughtered carcaſes became butchered ſpectacles, and bloody monuments of ſuch illuſion and impoſture.

12. How many other fearefull and horrid treaſons haue bin built and grounded vpon other the like prodigious impoſtures? To recite the damages and wrongs done vnto priuate men by impoſture in manifold kinds, were infinite. What ſhould wee mention *Prior* * *Bolton* of S^t. *Bartholmewes* in *London*, who in the raigne of *Henry* the eight, vpon the impreſſion of an vniuerſall World floud, grounded vpon pretended miraculous predictions, ridiculouſly buildeth himſelfe an houſe or neaſt on the top of Harrow hill, to ſaue himſelfe from drowning?

* *Speede.*

What mighty terrors did the wicked impoſturous predictions of ſtrange euents in the admirable yeere 88. ſtrike into the common people or vulgars of England? from whence, what different diſtractions in many priuate men did bring foorth, to relate, were iuſt matter of profound laughter. What tranſlations of dwellings, peregrinations into other Countries, exchange of inheritances for monies, and other ridiculous extrauagant molitions did the approach of that yeere diuerſly prepare? I will not waſte paper in any more * particular recitals: Our later age and time hath not beene barren of many wicked and harmefull fruites of impoſturous prophecies, neither haue they altogether eſcaped the eye of Iuſtice, nor the blurre of infamy written

* Philippe de Commines, booke 4. cha. 10. taxeth out Engliſh Nation for the multitude and vanity of flying Prophecies in this kinde.

written in their names and chronicled memory. And although many impostures (becauſe practiſed vpon priuate and more obſcure perſonages) are leſſe knowne and publiſhed, then ſuch as are committed againſt Princes and States, and therefore are more remarkeable in the eyes of all men, yet are they both equally in their natures pernicious. It were not now impertinent from the declaration of the miſchiefes of impoſture in generall, to deſcend vnto ſome ſuch in particular, as are practiſed vnder the lying pretenſe and falſe colour of a tranſcendent and Magicke vertue. In examples of this kinde, *Reignald Scott* doeth ouer-abound in his diſcouery. I haue my ſelfe noted and knowne ſome men (I could ſay ſome men of the Clergie) who to draw wonder and cuſtome vnto their practiſe in Phyſicke (wherein Sacriligiouſly they ſpend their beſt and chiefe time and howers, with open neglect of God and his ſeruice.) I know ſome I ſay, who are not aſhamed prophanely and moſt irreligiouſly, to affect among vulgars, to gaine the opinion of skill in Coniuration, Magicke, and Diuell-charming.

Examples of impoſture vnder colour of Magicke skill or Witch craft.

By this impoſturous Art or deuice many yeeres together (not among men Religious, Orthodoxe, or iudiciouſly learned) but among vulgars, and ſometimes alſo among ſome great and mighty men) they haue become vnworthily magnified Phyſitions, aboue other farre more worthy, and performing ſometimes, ſome things praiſe worthy (as is oft-times contingent vnto the meaneſt practiſers) they ſtill gaine countenance, and time to robbe God of the firſt fruites of their time, ſtrength, and labours, and the Church of their more requiſite maine ſtudy and imployment. It is not vnknowne how common it is among theſe men, to profeſſe the erecting of figures, the giuing of anſweres as Wizards, the reuealing of things hidden, as Magitians, vnto the great diſhonour of God, the ſhame of the Church, the Lawes and Kingdome. How vſuall it is with many other Iuglers and Mountibankes, by the reputation of Witches impoſturouſly to promiſe, and vn-

dertake miraculous curations, and Prognoſtications of diſeaſes and their iſſues, is not vnknowne vnto any common obſeruer : wherein, for breuitie ſake, and to auoide confuſion, and the crambe or iteration of the ſame things. I will referre the Reader to a former manuell, called *The diſcouery of Erroneous practiſes in Phiſicke*, where although, by reaſon of my abſence beyond and beſide the *Errata*, many errours both in ſome words and ſenſe, doe ſtill remaine; yet there are many things in this kinde worthy notice. Read page 71. the Treatiſe of Wizards; likewiſe, in the ſecond marginall note of the page 53. an Hiſtory of a Chirurgeon, famous in curing ſuch as were bewitched: Likewiſe page 109. 110. 111. an Hiſtory of impoſture, vnder the colour and pretenſe of the inſpection and iudging of Vrines: and likewiſe, page 60. and from thence vnto the end of that whole Chapter. There is a very rare, but true, deſcription of a Gentlewoman, about ſixe yeeres paſt, cured of diuers kindes of convulſions, and other Apoplecktike, Epileptike, Cataleptike, and Paralytike fits, and other kindes of accidents of affinitie therewith. After ſhee was almoſt cured of thoſe diſeaſes, but the cure not fully accompliſhed, it was by a reputed Wizard whiſpered, and thereupon beleeued, that the Gentlewoman was meerely bewitched, ſuppoſed Witches were accuſed. The Gentlewoman hath beene free from all thoſe accidents there mentioned, the ſpace of ſixe yeeres now paſt.

In this laſt paſt ſeuenth yeere, ſince the writing of that hiſtory, ſome of the former fits are * critically againe returned: the ſame Wizard or Deceiuer reſorted vnto and enquired at, doeth now againe auouch her to bee bewitched; vpon opinon whereof and truſt in his illuſion, the timely vſe and benefit of due counſell hath beene much omitted and neglected. Her diſeaſes which formerly, farre exceeded theſe which now are, in number, frequence and vehemence, were in ſhorter ſpace cured, and ſo continued the ſpace of ſixe yeeres together. Theſe few which now doe returne, due counſell and time neglected, though being

* Plurimæ autem paſsiones puerulis iudicantur in ſeptem menſibus nonnullæ in 7. anno Hipp. Aphor. 28 lib. 3. Morbi Diutini ad ſeptenarii rationem habent Criſim, non ſeptenarii quoad menſes modo, ſed quoad annos. Galen. in dictum Aphoriſm.

being in number fewer, lesse intricate, and farre lesse violent, haue notwithstanding a farre larger space of time continued.

If that Counseller or vndertaker to counsell, be a Wizzard in name and reputation only (as I doe gesse and deeme him) then is this History an incomparable example and instance of the wickednesse, impietie and crueltie of imposture and Impostours. If he be found a Witch, then is it an vnanswerable euidence and instance of the Diuels iuggling, lying, illusion and deceiuing, whereof we made mention and proofe before in the question or doubt concerning *Pythagoras* realty in two places. For, in true reason and iudicious discerning, it is as cleere as the brightest day, that no accident befalling the Gentlewoman mentioned, can be other then naturall, or farther supernaturall, then either the Diuels credit with a Witch, or an Impostors credit with deceiued and seduced men is able to inchaunt perswasion vnto vaine affiance in them. I referre the Reader to the consideration of the History at large, with that which here is added: I will only exhort all men not to be in those doubtfull cases, too violent, nor rash in asking or beleeuing vnworthy or worthlesse counsell, but to aske it of such as are truly and godly learned and prudent, and not of Impostours or Seducers, considering that the consequence of rashnesse, mistaking error and ignorance; are no lesse then the life or death of the sicke, a putting out of the eyes and light of reason, which God and Nature hath giuen man to walke withall in the darke pilgrimage of this life; a depriuation of due remedies which God hath allowed (while beguiled with vaine and foolish opinion, with wilfull blindnesse, they worthily esteeme not, nor will expect his grace and fauour therein.

Assuredly, he that doth giue vp himselfe to become a prey to folly and illusion, and led by deceiuers headlong into confused, vniustifiable, vnwarranted and inhibited explorations and trials, doth forsake the guidance and vse of right reason, and in stead thereof, is intemperately distra-

cted with impatience of expectation of due respect and esteeme of Gods ordinance and allowance in his ordinary meanes, may iustly feare that God hath decreed and determined, not onely to dispoile him of that common blessing which he hath promised to all that duely seeke, and rightly vse his allowed meanes; but also that he leaueth him vnto the cursed path and way of perpetuall blindnesse and hardnesse of heart therein, except his speciall and extraordinary diuine grace in time reduce his dangerous steps. For certainly he vnto whose blinded eyes God doth offer so great mercy and fauour, as is plainly euident in all his ordained ordinary meanes, vnto euery good that befalleth man in this life, and with thankfulnesse cannot or will not behold it, when it is laid at his vnthaukfull feete, is in a desperate way of a lethargicall disposition, or senseleſſe memory and obliuion, both of his reason, and of himselfe, and of Gods mercifull goodnesse towards him. And thus the vglinesse of impoſture both by the description thereof, and also by example doth appeare, wherein may be first seene, how they that trust thereto, doe forsake God, themselues and their owne common sense and reason, and giue themselues to be swallowed vp of lying and illusion. Secondly, in the whole course of impoſture it selfe, is seene the continuall practise of mercileſſe impietie, the vsuall wrong of the afflicted, the belying of truth, the deceiuing the miserable, the depriuation of the sicke, of the vse of due remedies and meanes which God hath made and blessed vnto men, that with praise vnto his name, patience and due dependance vpon his prouidence therein, can be contented to seeke and expect the likely and hopefull issue thereof, in vsuall course of nature. Lastly, may be collected, and obserued, the vse and necessitie of distinction betweene Impoſture and Witch-craft; namely, that the odious and abominable sinne of Witch-craft be not suffered to continue, vnregarded or neglected, vnder the colour of vaine Impoſture, and that the Diuell be not suffered to liue amongst vs, too commonly, and too openly, in the coate

and

and habite of a fooliſh Impoſtor, or Iuggler. For certainely nothing doth more hood-winke the through diſcouery of Sorcerers, then remiſſeneſſe and omiſsion of inquiſition, and caſtigation of Impoſtors, out of whoſe leauen (no doubt) but diligent animaduerſion, might oftimes boult out many a ſubtill and concealed Witch.

CHAP. X.

How men may by reaſon and nature be ſatisfied, concerning ſuch ſicke perſons as are indeede and truly bewitched.

IT followeth now, according to promiſe, briefely to point vnto direction, how men leauing to inquire at Witches and Sorcerers, and Impoſtors, concerning the ſick, ſuppoſed to be bewitched, may inquire and be better ſatisfied by the light of Reaſon; which God hath giuen vnto them. Reaſon doth detect the ſicke to be afflicted by the immediate ſupernaturall power of the Diuell, two wayes: The firſt way is, by ſuch things as are ſubiect and manifeſt vnto the learned Phyſicion onely: the ſecond is, by ſuch things as are ſubiect and manifeſt vnto a vulgar view.

Thoſe things which are manifeſt vnto the Phyſition alone are of two ſorts. The firſt is, when in the likeneſſe and ſimilitude of a diſeaſe, the ſecret working of a ſupernaturall power doth hide it ſelfe, hauing no cauſe or poſsibilitie of being in that kinde or nature. The ſecond is, when naturall remedies or meanes according vnto Art and due diſcretion applyed, doe extraordinarily or miraculouſly either loſe their manifeſt ineuitable nature, vſe, and operation, or elſe produce effects and conſequences, againſt or aboue their nature, the impoſsibilitie of either of theſe in vſuall or ordinarie courſe of nature, doth certainely prooue an infallibilitie of a ſuperiour nature, which aſſuredly therefore muſt needs be either Diuine or Diabolicall.

This concluſion concerning the infallibilitie of a ſupernaturall mouer, from the like aſſumption, the learned and worthy

worthy preſeruer of reuerent antiquitie, Maſter *Camden*, in his deſcription of Cheſhire, hath truely inferred vpon the miraculous preluſions, and prefages, euer and prepetually forerunning the death of the heyres of the houſe or family of the *Briertons*. Theſe and ſuch like things (ſaith he) are done either by the holy tuteler Angels of men, or elſe by Diuels who by Gods permiſsion mightily ſhew their power in this inferiour world.

Whenſoeuer therefore the Phyſition ſhall truly diſcouer a manifeſt tranſcending power, manner, or motion in any ſuppoſed diſeaſe, there is an vndoubted concluſion of the Author. Where likewiſe remedies finde concomitances, or conſequences contrary to their nature, or ſuch as neuer were, nor euer can be contingent in courſe of nature: this aſſumption truly granted, doth inuincibly inferre a tranſcendent force and vertue therein neuer to be denied. The Demonſtration hereof is euident. A proper cauſe is certainely knowne where is detected his proper effect. *Ergo*, where is effected ought ſupernaturall, there is infallibly diſcouered a ſupernaturall cauſe.

Thus how diſeaſes, and the wonderfull accidents which oft happen in diſeaſes, may be by the Phyſicion detected, according vnto the rule of reaſon, whether induced by the Diuell or no, is briefely pointed at.

How the guilt of any man therein with the Diuel (which doth onely conuince a Witch) may and ought appeare, hath beene before declared, and ſhall likewiſe hereafter be further made cleare.

It will not now be immateriall or vnprofitable, for confirmation, illuſtration, and better proofe of thoſe two waies, which are diſtinguiſhed to be onely ſubiect, and manifeſt vnto the Phyſicion, in the detection of the ſecret workes of Diuels and Witches in diſeaſes, to produce one or two examples of both.

Concerning the firſt, *Fernelius* in his 2. booke *De Abd. Rer. cauſis, chap.* 16. deliuereth a hiſtory of a yong man of a noble family, who was by a violent conuulſion in an extra-

ordinary

ordinary manner long time tormented. Diuers learned Physicions remained long time doubting and vnsatisfied, both in the cause of this disease, as also of the seate or place where the cause, with any sufficient reason, might be iudged setled.

Behold very pregnant inducements of the finger of the Diuell, moouing in the disease. One was the incredible velocitie of motion in the diseased, impossible vnto the force of man: the other was, for that in all the fits and convulsions, though very strong and vehement, his sense and vnderstanding remained in the diseased, perfect and nothing obscured, or interrupted, which in convulsions according vnto naturall causes was neuer seene, and is impossible.

The force of these reasons to euince the presidence of the Diuell, in the manner and motion of the fore-named disease, the Diuell himselfe did shortly after iustifie, declaring and professing himselfe the Author thereof in plainly expressed words.

In the fore-named booke and chapter, there is another report or relation of a man sudainly surprised, with an extraordinarie fashion, or shape of madnesse or phrensie, wherein he vttered and reuealed things hidden, and of profound Science and reuelation, not onely aboue the pitch and power of naturall capacitie, and the stimulation thereof in diseases contingent, and the forgerie of fained extasie, but really in true and vpright iudgement, and vnpartiall discerning of a Physition beyond all question and exception supernatuall. The sequele after made it good. These examples are sufficient vnto men that are wise, and with whom reason hath authoritie. I doe not affect vnaduised multiplication herein, suspecting many histories, and reports of diuers Authors.

The possibilitie of those which are here produced, beside the vnstained credit of the Author, is apertly confirmed by the holy Scripture, where, in the Lunatike the Diuell manifested himselfe by actions, onely proper and ap-

propriate vnto the power of a Spirit: ſuch was his caſting the Lunatike into the fire, and into the water, his violent rending and tearing him, which were things by the Phyſition iudiciouſly diſtinguiſhed, in moſt part impoſsible vnto the power and nature of the Lunatike himſelfe, or of his diſeaſe alone, though not all.

The man poſſeſſed among the *Gadarens, Matth.* 8. *Mark.* 5. *Luke* 8. likewiſe doth eſtabliſh the ſame, who was knowne and ſeene euidently by the Phyſition, how farre ſimply or ſolely diſeaſed, and how farre poſſeſſed beyond diſeaſed extaſies by thoſe vndoubted workes, and that finger of the Diuell, when he eaſily brake in peeces thoſe yron chaines wherewith the Lunatike was bound: ſo that no force thereof whatſoeuer could hold or binde him; as alſo when he vttered and ſpake that more then humane vnderſtanding and reuelation of Ieſus Chriſt to be the Sonne of God: a knowledge as yet vncommunicated vnto mankinde, and vnto reaſon impoſſible.

Concerning the ſecond way of detection, ſubiect vnto the Phyſition alone, namely, when naturall remedies aptly applyed, are attended with ſupernaturall conſequences, contrary to their nature, or aboue the ſame, out of the former Author, and fore-named place. there is an example alſo without farther ſtraggling of vnqueſtioned eſtimation. A certaine man there mentioned, vehemently burning and thirſting, and by intolerable heate compelled to ſeeke any mitigation, or extinction of his heate and thirſt, in want of drinke or other fitting liquor, happened to finde an Apple, in the moiſture and naturall iuice whereof, hoping the vſuall ſhort refreſhing of the tongue, he, after the firſt taſting thereof, immediately found (not onely that which was contrary to the nature of an Apple, greater burning and thirſt then before) but had inſtantly his mouth and iawes ſo faſt cloſed and ſealed vp thereby, that he hardly eſcaped ſtrangling.

The reaſonable doubt of the latitation of the Diuell, in this faire, harmeleſſe, and vſuall remedie of the tongues,

thirſt

thirst and drines, was afterward made more euident and manifest by the sudaine and swift obsession of his minde, with frightfull visions, whereof as in the disposition, temper, substance or qualitie of his braine or body, there was no ground or cause, so in the Apple it selfe, was no other pernicious mixture, but that the Diuell, as with *Iudas* Sop, though wholesome and sauing in it selfe, so in this medicinall fruit, entred and possessed, where God permitted. The like may be said of other both outward and inward remedies, which by a Magicke power are and may be oft interrupted, turned and bent vnto a vse contrary to their nature.

For this cause *Hippocrates* himselfe in his booke *de Sacro morbo, & de Natura muliebri*, doeth acknowledge many accidents, as also diseases and remedies themselues to be diuine, as hauing their cause and being aboue the course of nature. When therefore fitting vnto any cause, matter, or humour in the body, according to true Art and Reason discouered, apt and fit remedies, are aptly and fitly by the iudicious Physition applyed, notwithstanding, contrary to the nature and custome of such remedies, they haue vnusuall and iustly wondered effects, is there not iust matter of doubt concerning an vnusuall and extraordinary cause answereable thereto? The deepe and mysticall contengents in this kinde, and their hidden reason and cause, the vnlearned man, or he that is not exercised in difficult discoueries, cannot discerne, nor can the intricate and perplexed implications therein, of doubts and ambiguites, posibly become intelligible in euery ordinary apprehension; yet by the former easie and familiar example, euery man may gesse and coniecture at the most abstruse. The subtiltie of the Diuell doeth easily deceiue a vulgar thought, and in the clouds and mists of doubts and difficulties beguileth vsually the dimme sight and disquisition.

The learned Physition, notwithstanding possessing true iudgement and learning; who doeth and can warily obserue, and distinguish first the wonders of nature vnknowne vnto euery mediocrity of knowing: secondly, the true wonders aboue nature in due collation with nature to be knowne, doth

not easily or rashly with vulgars, erre or runne mad in the confusion of vaine and idle scruples. The wonders of nature, are such naturall diseases as are seene in their wondred and admired shapes or mixture, to haue a great likenesse or deceiuing identitie with such maladies, as are inflicted by the Diuell. The wonders aboue nature, are such diseases, as are truely and vndoubtedly knowne and prooued to haue no consistence, or power of consistence, or cause in sublunary nature.

For illustation hereof, I will giue one materiall instance fitting our present time, that shall apertly without exception manifest the distinction of both these kinds, therewith declaring the great oddes and difference betweene true knowledge and vnderstanding in the learned Physition, and the amazed wonderments of vulgars and ignorant men.

There are vulgarly reported among our English vulgers to bee in the bodies of many Witches, certaine markes or excrescencies which are vsually deemed the randevowe of the Diuell, where by couenant hee doeth sucke the blood of Witches. These excrescencies are vsually described to beare sometimes the shape of Wartes and Teates, or some other such like tumours. They are most commonly found in the priuie parts. They are found sudainely after their appearance, sometimes to vanish. They doe oft bleed, and therefore are vulgarly deemed, the remaining dropping of the Diuels sucking.

There are diseases likewise, like vnto these by Physitions many hundreth of yeeres published, & both by ancient Physitions and Chirurgions, as also by those of later times oft cured. That this be not esteemed as a wonder, or a fable, I will produce some of their seuerall shapes; described by seuerall Authors, and will cite them according to their vsuall names which are these, *Thymion, Nymphe, Cleitoris, Cercosis, Morum, Alhasce, Ficus, Mariscæ.*

Of the first thus saith *Paulus Ægineta* in his sixt booke, and 71. chapter. It is an excrescence or eminence, standing out from the rest of the flesh, sometimes red, sometimes white,

white, for the most part without paine, the bigneſſe of an Ægyptian beane and of the colours of the flowers of *Thyme*. They are found, ſaith he, in the priuie part of women, and are cured by cutting them away. *Ioannes Hucherus* of the Citie of *Beuois* in *France*, ſometimes one of the Kings counſell and Phyſition vnto his perſon, in his ſecond booke concerning barrenneſſe doth teſtifie, that the former excreſcence doth ſometimes grow in ſome length, ſometimes in the hands, ſometimes in the feete, ſometimes in the thighes, ſometimes in the thighes, ſometimes in the face, but ſaith that they are moſt troubleſome in the priuie parts both of man and woman.

Celſus ſaith in his firſt booke *chap.* 28. that theſe excreſcencies doe ſometimes open and bleed, & ſend out blood. *Thymion (inquit) facile finditur & cruentatur, nonnunquam aliquantum ſanguinis fundit.* *Antonius Muſa* vpon the 26. *Aph.* of *Hippocrates* the third booke teſtifieth by his obſeruation in diuers particulars, that the former diſeaſe or excreſcence doth oft-times weare and vaniſh away without helpe or remedie.

The ſecond diſeaſe or excreſcence called *Nymphæ*, *Paulus Ægineta*, in his 6. booke 8. *chap.* doeth deſcribe to be a ſwelling or growing out of a peece of fleſh in the ſecret part of a woman riſing oft-times vnto an vndecent faſhion and a great bigneſſe. *Auicenne* deliuereth the ſame deſcription. *Tom.* 1. *Fen.* 21. *Tract.* 4. and *Albucaſis Chirurg. Part.* 2. *Chap.* 72, 73, 74.

The third excreſcence called *Cleitoris* is little different from the former by the deſcription of the ſame Authors. *Auicen lib.* 3. *Fen.* 28. *Paulus Ægineta* in the fore-mentioned place.

The fourth excreſcence called *Cerroſis* the ſame Author in the ſame place compareth vnto a long taile and ſaith, that it hangeth downe, and iſſueth out of the part before mentioned in women, and is cured by being cut away.

The fift excreſcence called *Morum* hath that name from his likeneſſe vnto a Mulberrie.

The sixt, called *Alhasce*, from his likenesse vnto a Bramble leafe. *Auicenne Tom. 1. lib. 3. Fen. 21. Tract. 4 cap. 20.* As for the seuenth and eight Excrescences, growing likewise as the rest about the secret parts, they haue beene so commonly in auncient times knowne, that *Martiall* the Poet out of his owne acquaintance with them, hath made sport thereof in wittie verse.

Dicemus ficus quas scimus in arbore nasci,
Dicemus ficus Cæciliane tuos.

Of the *Mariscæ*, thus also writeth *Iuvenal.*

Cœduntur tumidæ medico ridente, Mariscæ.

Of these *Mariscæ* thus saith *Antonius Musa* vpon the *Aph. 30. lib. 3.* Wee call them, saith hee, crests or combes, from their likenesse vnto the combe of a Cocke, which saith he, if they bee not in time cut away, and cured by actuall cauteries, they are neuer cured at all. Thus much concerning these diseases, out of learned Authors. Let vs now consider these naturall diseases, which are called wonders in nature, (because not ordinarily or vulgarly seene) with those markes of Witches or diseases, and excrescencies effected and caused by the Diuell in Witches, which (therefore must needes be wonders aboue nature.) Let vs (I say) compare them together, the one with the other. Their exceeding neere neighbour-hood and likenesse, no common vnderstanding, as they are described truely and liuely, can chuse but acknowledge. To confound or mistake the one for the other, is very easie, but yet dangerous and pernicious. I will not denie against due testimonies, and the free confessions of the Witches themselues, that such markes may bee by the Diuell vpon couenant made, in way of an hellish sacrament, betweene the Diuell and the Witch: but where the confession of the Witch her selfe, being free from iust exception doeth not appeare, nor the Diuell to any spectatours, doeth shew himselfe in the act

of

of sucking, which hee neuer doeth (as my incredulous thoughts perswade my selfe) where I say, these appeare not to be manifest without fraude, there it is requisite, and necessary, that either wee discharge the Diuell, and acquit him of the slander, or else discouer it by some other signe or note, which may iustly be appropriated vnto the Diuell, that his finger or guilt hath beene therein.

This is reason, without which ought bee no perswasion. Euery tree is to be knowen by his owne fruit, saith our Sauiour. Therefore the diuell, is to be knowne by the workes, and fruites of a Diuell, proper and belonging vnto him. Trie and discerne the Spirits, (saith the Scripture) whether they be of God, or no. And how can they bee discerned, if there were not some notes, or properties knowne vnto holy discerning mindes, whereby they may be discerned. It is madnesse therefore, to suppose it possible to know that which is done by a Spirit, wherein is no euidence, impression, signe, shew, or propertie of a Spirit. For as a naturall cause cannot bee knowne, but by his naturall effect; so is it impossible, that a spirituall cause should be knowne, but by some supernaturall effect. For this cause, in all places of Scripture, where are set forth the outward workes, or actions of the Diuell, they doe there likewise all appeare to be his, in some extraordinary & supernaturall note or maner.

The casting the bodies of the possessed in the Gospel, into the middest of the people, was a thing extraordinary, impossible, and vnusuall vnto the voluntary motion of men alone. The bringing of fire from Heauen to deuoure so many of *Iobs* sheepe, was in the manner beyond the nature vsuall, and ordinary force, or custome of fire. The carriage of the heards of Swine headlong into the Sea, was manifestly beyond the nature of their naturall motion, yea, against their nature.

Here may be obiected, that the Diuell doeth ordinarily worke, and produce things of seeming wonder, and strange consequence, wherein notwithstanding, doeth not appeare any signe or impression, of any supernaturall cause or authour,

thour, as is ſeene in many things produced in men, and iſſuing from his vſuall tentations of men.

The anſwere is, that the Diuell doeth worke vpon man, two wayes.

The firſt is, immediately by the temptings, and ſoliciting only of man vnto workes, which properly are affected by man himſelfe, in the vſuall courſe and power of mans nature.

The ſecond is, immediately by his owne proper action, as hee is a Spirit, and immediately worketh in himſelfe, the worke of a Spirit.

In the firſt, the Diuell is not properly ſaid to worke in himſelfe, but rather to giue and offer occaſion vnto the diſpoſition and affections of man, thereby exciting, and tempting man vnto that worke, which therefore onely carrieth the ſtampe of a worke, proper vnto a man.

In the ſecond, the Diuell worketh immediately himſelfe, as he is a Spirit, and in that worke therefore muſt neceſſarily likewiſe bee ſeene, and appeare the ſtampe of a Spirit, ſince in the courſe and order of all things created whatſoeuer, the true and immediate cauſe, his immediate true and proper effect, is the ſole true infallible ſtampe, euidence, and proofe thereof.

The workes therefore, which are called or eſteemed the Diuels, in regard of his tentations, and incitations of man, vnto fooliſh, wicked, and oft wondered miſchieuous actions, are onely and truely called diueliſh, as proceeding from the Diuels inſtigation onely, but are not truely or properly, or immediately any workes of the Diuell, and therefore it is not requiſite, that in ſuch workes of the Diuell, vnproperly called his, there ſhould appeare any ſignes, proper vnto the workes of a Spirit or Diuell.

Since then it is infallible, that there can bee no poſsible diſcouery of any cauſe whatſoeuer, naturall, or ſupernaturall, but by ſuch accidents, effects, or properties as properly belong, or iſſue from that cauſe, and ſince proper effects appearing, doe onely diſcouer their cauſes more

cleerely,

cleerely, where they appeare more cleere, and more obscurely, where they doe appeare more obscure, and nothing at all, where they appeare not all : Since I say this is true, and neuer to be infringed, those supposed Witches markes, before they can iustly and truely bee iudged to bee by the Diuell effected or vsed, must by some stampe or signe proper to himselfe, or to his workes, or to his vse or propertie therein, be so determined and conuinced to be.

The wonder indeed of their strange shapes, forme and manner, is sufficient to amaze such as are not iudiciously read, or are vnlearned : but the Phisition who knoweth such diseases to bee in nature, by that knowledge of their nature, knowing likewise that they doe not exceede nature, doeth iustly stand apart, and diuide himselfe from the vulgar errour and opinion, that they are any markes to be appropriate vnto the Diuell.

And hence appeareth the necessitie of conuincing the forementioned Witches markes to bee supernaturall, before vpon their shape or appearance onely, it can bee esteemed iust, either to impute vnto the Diuell, or to call any man into question. Before they can bee truely iudged or determined, whether supernaturall or no, the necessitie of consulting with the learned Phisition, is likewise demonstrated. Of which wee may yet againe, giue another demonstration within the same instance. It hath beene sometimes by oath confirmed and deposed, that these forementioned markes of Witches, haue (immediately after they haue beene seene) sudainely vanished to bee no more seene. The question may bee, whether their sudaine disparence after their manifest appearance, bee in nature possible vnto such like diseases or no. It is knowne vnto the Phisition, that many diseases doe insensibly grow, and insensibly also weare and vanish away, without any knowledge or notice thereof taken by the diseased. This therefore solely can bee no note of a supernaturall marke, whatsoeuer passionate ignorants fondly dispute, to maintaine their owne wils and preiudicate resolutions. I doe grant, if

thoſe materiall excreſcencies, doe in a moment vaniſh away, without any precedent preparation, or alteration tending thereto, or doe in an inſtant appeare, and in the ſame moment, without any mutation or proportion of time inſtantly vaniſh, then muſt this bee granted ſupernaturall: *Quia nihil fit in momento*, that is, no naturall being hath deſinence or being, without proportined time, beyond which nothing can bee really or indeed in ſublunarie nature, whether there bee in the vaniſhing of the former markes, proportion of time or no, and the due antecedent mutations, and alterations in nature requiſite, who can truely iudge, but hee who doeth both know the generall courſe of nature in all things, and alſo the particular courſe, in the nature of diſeaſes, which is the learned Phiſition alone. It may bee obiected, that many common men in the former markes, may as eaſily ſee and diſcerne that which is ſupernaturall oft-times, as the greateſt Clarkes.

For example, it hath beene publiſhed by Authors of great note, that Oracles haue beene vttered, and articulate ſounds heard diſtinctly iſſuing from the priuie parts of a *Pythoniſſe*. Any man that doeth know, or heare ſuch ſounds out of that place, can as directly and as truely as the Phiſition auouch this to be ſupernaturall.

It was ſometime openly obiected, againſt a Witch in *Northampton-ſhire* at the publike Aſſiſe, that a Rat was oft obſerued to reſort vnto her priuie part, and with her liking and ſufferance there to ſucke. This was by oath and teſtimony vrged againſt her, and ſhe her ſelfe confeſſed it to bee true. If the oath and teſtimony of ſufficient witneſſes, confirme the Hiſtorie to bee true, there is no man vnto whom this is not apparent, as well as vnto the Phiſition to bee more then naturall. Hereto wee doe anſwere, that although it cannot bee denied, that many things may euidently declare themſelues vnto euery vulgar, as vnto the learned Phiſition to bee ſupernaturall; yet doeth not this trueth in ſome caſes, euince it true in all caſes. Becauſe ſome things are not denied vnto a vulgar eye or iudgment,

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it doeth not thence follow necessarily, that all things are thereto euident.

It is further obiected, that in those cases, Phisitions are oft found deceiued, as well as other men. It is answered, that among Phisitions, as among all sorts of other men, there are many vulgars, who are, and may bee ordinarily, and easily deceiued, yea amongst the iudicious and learned also, who cannot so ordinarily or easily bee deceiued, yet there must be some wants and imperfections, since no man in this mortall life can bee in all particuler points perfect. Notwithstanding, this doeth not excuse those who are vnlearned, and haue many more grosse wants and imperfections, for not consulting with those that haue lesse, since vnperfect perfection of knowledge, is farre better guide then imperfection, grosse ignorance, and priuation of Art and knowledge.

It may bee yet demanded, what if the Phisition or learned man, cannot detect the Diuell in these named markes, since the diuel is able to haue a finger haply in them, where no note or signe thereof shall at all appeare ?

Answere hereto is, where God doeth giue vnto men no meanes, no way or possibilitie vnto their desired satisfaction, there they ought to rest contented, since the contrary is precipitation, and impatience with God his good will and pleasure, and vnbridled curiositie. For as in other cases, namely, Fellony, Murder, all Lawe both Diuine and Humane, doeth forbid to accuse the Murderer, or Felon, where God hath not discouered his guilt by any signe, euidence, or proofe thereof; so in case of Witch-craft, where God hath not reuealed it by any reasonable profe, vnto the learned & iudicious, there hath no man warrant to accuse, or challeng vpon superstitious grounds, or surmises onely. And though this moderation be iust and fit to be held, where God hath inhibited the contrary ; yet it is no Apologie or excuse for negligence, contempt, and want of diligent inquisition at any other time, whensoeuer God doeth permit or offer meanes, hope or possibilitie thereto.

There may here a queſtion be pertinently mooued, namely, Whether theſe markes before mentioned, where proued ſupernaturall, doe therefore neceſſarily conuince the party vpon whom they are found, a Witch, yea or no.

Anſwere hereto is, that ſimply and alone, ſuch markes doe not prooue a Witch at all, but with ſome limitations and conſiderations, they doe abſolutely and infallibly demonſtrate a Witch.

Thoſe limitations are theſe; Firſt, that thoſe markes certainely detected to be ſupernaturall, bee by circumſtances, preſumptions on neceſſary inference, of reaſon prooued to be knowne, by the party in whom they are found, that they are of the Diuell, or by the Diuell there placed.

Secondly, that they are there continued, mainteined, or preſerued with the liking and allowance of that partie. The reaſon of theſe limitations is manifeſt, for that the Diuell is able to impoſe diuers diſeaſes, as alſo ſuch like ſupernaturall markes or excreſcencies, as are before mentioned, vpon men without their liking or conſent, where God doth ſo permit him. This is euident by the Hiſtorie of *Iob*, vpon whom the Diuell brought extraordinary, and more then vſuall botches, biles, and ſores, beyond the common courſe and nature of thoſe diſeaſes, and this he did full ſore againſt the will, and liking of righteous *Iob*. No man can iuſtly be accuſed or ſuſpected in that act wherein hee is no agent, but an vnwilling Patient, nor can bee acceſſary vnto concurrence, or conſent with any author in his act, if that author bee not knowne vnto him, or not conceiued by him to be author. Indeed, if any man be found with ſuch markes, who may be conuinced to know them to bee of the Deuill, and then to like or to be contented with them, aſſuredly by manifeſt demonſtration, that man is a Witch, if not by an expreſſe and open, yet by an occult allowance of the Diuels poſſeſſion and power, of that part or portion in him. Whoſoeuer giueth any poſſeſſion of himſelfe vnto the Diuell, either in part or in whole, doeth thereby renounce his Creator, & by this combination with the Diuell, is a Witch, or Sorcerer.

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There remaineth as yet a doubt or queſtion, Whether ſimply the affirmation of a ſuppoſed Witch (which is vulgarly but not properly called and deemed her confeſsion) that the Diuell doth ſucke him or her, as alſo whether the affirmation of a ſuppoſed Witch, affirming her ſelfe to be a Witch, doe infallibly conuince that ſuppoſed Witch, to be a Witch indeede; and whether that affirmation be ſufficient (as commonly deemed her owne confeſsion) to condemne her.

The anſwer is negatiue. The reaſon is, for that many affirmations in themſelues, and at firſt view doe ſeeme true ſerious and ſufficient; which better and more conſiderately examined, are oft-times euen ſenſeleſſe and ridiculous; and therefore iuſtly are denied credit.

And for this cauſe no accuſations, whether againſt any man himſelfe, or againſt another, wherein is no probabilitie or likelihood, no colour or poſsibilitie of being; either are or ought to be admitted or heard in iuſtice in any Courts of Iuſtice. And for this cauſe the teſtimonies, accuſations, or confeſsions which by fooles, or madmen are auouched, are by all nations through the world in law not valued, and reiected. The ſame regard is had of the affirmations and teſtimonies of children and of melancholy people, and likewiſe of men with yeeres and age doting, or by diſeaſes or cares manifeſtly decrepite in their wittes and ſenſes. That ſuch decrepits there are vſually walking among men not noted nor knowne vnto moſt, or many, except ſometimes vpon eſpeciall occaſion or triall of them made, is no wonder.

I did my ſelfe know ſome lately liuing, who formerly haue beene very vnderſtanding, yet diuers yeeres before their end, were with age in their inward ſenſes ſo worne and waſted; that although as reaſonable creatures vnto the common view, they talked, conuerſed, conferred, ſpake many times, and in many things with very good reaſon, and ſenſibly; yet oft-times by ſodaine enterchanges, they

neither knew reaſon nor themſelues, nor their owne names nor children.

I now know a man neere an hundreth yeere old, who hauing in my late remembrance beene an excellent penman, doth neither now know a word, nor can write nor name ſo much as one letter among the foure and twentie; yet hath he his ſight good, as by his diſcerning and vpon his view thereof, giuing right name and title vnto other as ſmall formes and characters is apparent. His memory ſometimes euen of the ſame things is altogether gone by fits; and by fits ſometimes returneth in many things, but not in all, nor in any alway or certainly. Other ſome I haue knowne in their memory and phanſie by age ſo worne, that they could not hold or retaine in the one ſo much as that which very lately was in their eye; in the other ſo much as that which was in the ſame inſtant almoſt conceiued; affirming things in this confuſion which neuer were nor euer could be; and denying their ſight of thoſe things which from their ſight thereof they had truely before named of their owne accord; one while conſtantly beleeuing and avouching whatſoeuer was ſaid or informed them, though neuer ſo diſſonant from ſenſe or reaſon; another while as confidently denying whatſoeuer truth was ſaid or vrged, though neuer ſo manifeſt vnto their ſight or ſenſe. This is not ſtrange in age, ſince in diſeaſes it is vſuall for men ſometimes for a time to loſe their memory alone, ſometimes their reaſon alone, ſometines imagination: ſometimes part of one; and part of another; ſometimes all; ſometimes perfectly none; and yet imperfect in euery one. It ſometimes alſo is ſeene (as *Galen* ſaith) that a man inioying abſolutely and accurately all his inward ſenſes of right reaſon, memory and imagination in all other things beſide; yet in ſome one particular alone and in no other whatſoeuer is euer conſtantly and without change void of ſenſe or reaſon, and as a very mad man or foole.

Thus much is alſo writren by others of many wiſe and learned

learned men; who notwithſtanding in ſome one particular alone haue diſcouered themſelues to be very fooles or mad men: conſtantly affirming themſelues to be doggs, horſes, glaſſes, and for that one follie neuer reclaimed, in all other things being iudicious, learned, diſcreete and ſolid. Neither is every vulgar man, nor euery man vulgarly learned not accurately iudging able to diſcerne theſe defects, at firſt, or alwaies; much leſſe where they are hardly and difficultly eſpied, or by fits onely doe ſhew themſelues. How poſſible is it for theſe ſorts of people either to be perſwaded by others, or from their owne guide and vnſtable conceite to affirme any thing whatſoeuer concerning themſelues or others? and for that cauſe how neceſſary is it in matter of weight and iudgments, eſpecially of life, to take heede of their raſh admittance vnto accuſations or teſtimonies concerning themſelues or any others. Vnto a confeſsion ſo properly and truely called, doe neceſſarily concurre three things. Firſt, in a confeſſion is properly implied & vnderſtood the partie confeſſing to be capable of reaſon, becauſe without reaſon he can neither know nor iudge of himſelfe nor of his guilt. Secondly, in a confeſſion is requiſite and neceſſary that a partie confeſſing himſelf doth truly know what the Law doth take & define that offence to be which he doth aſſume vnto himſelfe. For by ignorance of the law ſometimes ſilly men ſuppoſe themſelues and others to haue incurred the danger of the Law, where he that truly vnderſtandeth the Law is able to informe him the contrary: and for this cauſe the law it ſelfe doth giue leaue to conſult with the Lawyer, and with ſuch as profeſſe and are skilfull in the Law.

Diuines likewiſe generally acknowledge and grant, that there is a miſtaking, an ignorantly and a falſely accuſing conſcience or guilt, as well as a conſcience iuſtly iudging and accuſing.

And for this cauſe many a man may take himſelfe to be a Theefe, a Witch or other offender, who doth not truly or rightly konw what Theft in his owne caſe or ſome other

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points is, or what Witch-craft or some other offences either truly in themselues are, or by the Law are vnderstood; b ing in some cases not knowen or agreed, among Lawyers themselues. It is therefore senseleſſe that a man can accuſe himselfe iuſtly of an offence which he doth not know; and therefore also is it as vniuſt to admit such an accuſation against himselfe.

Thirdly, in a confeſſion is implyed and preſuppoſed a precedent manifeſt offence or guilt either by faire euidence likely to be prooued, or at leaſt by due circumſtances and preſumptions iuſtly ſuſpected or queſtioned.

I doe hence conclude demonſtratiuely, that if a ſuppoſed Witch be not firſt found capable of reaſon, and free from dotage with age or yeeres or ſickneſſe; and doe not alſo know what Witch-craft or a Witch is, and thirdly if the Witch-craft or ſinne it ſelfe bee not vpon ſufficient grounds either prooued, or at leſt queſtioned; the meere accuſation of ſuch a ſuppoſed Witch againſt her ſelfe without the former conſiderations, is not ſimply or alone ſufficient to conuince or condemne her; neither is ſuch an accuſation, truly or properly to be tearmed a confeſsion. And thus we haue made euident by this inſtance of the ſuppoſed Witches markes, how the learned Phyſition poſſeſsing true Art and learning, is not ſo commonly as the vulgar ſort tranſported into the maze of vaine wonder and ignorant admiration, but duely and truly weighing reaſon doth apart diſtinguiſh and put true difference betweene the wonders in nature, and the wonders aboue nature.

The wonders in nature are ſuch diſeaſes, as in their ſtrange ſhape and likeneſſe, doe counterfeit ſuch maladies, as are induced by the Diuell or by Witch-craft. Wonders aboue nature, are ſuch diſeaſes, wherein the finger of the Diuell is indeede and really diſcouered.

* *Page.* 58 59 60 Concerning the firſt kinde (as here) ſo formerly in a former Manuell, I haue briefely deliuered, both ſome of their generall * deſcriptions, denyed by no man that in ancient time was, or at this time is a iudicious and learned Phy-

Physician, as also diuers of their * particular Histories in the persons of some sicke men knowne vnto my selfe. * Page 61

Of the second it is here needlesse to propound any more particulars then those aboue mentioned, which I esteeme for the generall illustration sufficient. In true and right decision and distinction of the one from the other, multiplicitie of consideration and circumspection ought diligently attend the intricate maze and labyrinth of error, and illusion in their deceiueable likenesses, whereby the Diuell, for his owne aduantage, and the perdition of seduced and beguiled men, doth sometimes cunningly hide his owne workes, and the diuellish practises of Witches and Sorcerers, from their due detection and punishment; sometimes to insnare the guiltlesse and innocent, doth iugglingly seeme to doe those things which Nature doth iustly challenge, not as his, but as her owne, in iust ballance weighed. It is most certaine, that the Diuell cannot possibly mixe himselfe, or his power, with any inferiour nature, substance or body, but the alteration, by the coniunction of so farre discrepant natures, in the vnchangeable decree of the vniuersall nature of all things, necessarily and vnauoidably produced, must needs witnesse and manifestly detect it in the great and mighty oddes. This is very euident and apparent in all the supernaturall workes of the Diuell, before mentioned in the generall discourse of this small Treatise or worke, whether such as were declared manifest to sense, or such as were euident to reason; whether such as were effected by the Diuell himselfe, with the consent or contract of a Sorcerer or Witch, or such as were without their knowledge, societie, or contract performed by himselfe. All those supernaturall workes of both these kinds were therefore knowne to be supernaturall, because they were aboue and beyond any cause in sublunary nature. The like the learned Physician may certainly conclude, concerning diseases inflicted or mooued by the Diuell. For it is impossible that the finger or power of the Diuell should be in any maladie, but such a cause must

needs produce some effect like it selfe, where true and iudicious discerning is able to finde the infallible, certaine, and vndeceiued stampe of difference. Thus farre hath bin briefely declared, how the Physician properly and by himselfe doth alone enter into the due consideration and examination of diseases (where is iust occasion of question) whether naturally or supernaturally inferred. How vnfit it is here to admit euery idiot for a Physician or Counsellor (as is too common both in these and all other affaires of health) let wise men iudge.

Certainely from hence it commeth to passe, that most men for euer liue in perpetuall confusion of their thoughts in these cases, and as a iust iudgement of God against their careiesse search and neglect of learned and warranted true counsel, all certainety and truth herein doth still fly farre from them. For as in these ambiguities is requisite and necessary, a learned, iudicious, and prudent Physician; so is it as necessary that he findē those that neede herein aduice, truely and constantly obedient vnto good reason, temperate and discreete, not mutable vpon euery vaine and idle proiect to start away, and to bee transported from a reasonable, iust & discreete proceeding, vnto vncertaine, vaine, and Empiricall tryals, since wisdome, knowledge and truth are neuer truely found, but onely of those, that with diligence, patience, and perseuerance search and seeke them out. It remaineth now to come vnto the second way of detection of the bewitched sicke, which was before said to consist in such things as were subiect and manifest vnto a vulgar viewe, as the first vnto the learned Physician alone. As of the first, some few examples haue been propounded, so of the latter let vs also viewe other some.

In the time of their puroxismes or fits some diseased persons haue beene seene to vomit crooked iron, coales, brimstone, nailes, needles, pinnes, lumps of lead, waxe, hayre, strawe, and the like, in such quantity, figure, fashion and proportion, as could neuer possibly passe downe, or arise vp thorow the naturall narrownesse of the throat, or be

contained

contained in the vnproportionable small capacity, naturall susceptibility and position of the stomake. These things at any time happening, are palpable and not obscure to any eye without difficulty, offering themselues to plaine and open viewe.

These like accidents *Beninenius, Wierus, Codronchius* and others also, euen in in our time and countrey, haue published to haue been seene by themselues. Some other sicke persons haue, in the time of the exacerbations of their fits, spoken languages knowingly and vnderstandingly, which in former time they did neuer knowe, nor could afterward know againe: as *Fernelius* a learned Physition, and beyond exception worthy credit, doth witnesse concerning a Sicke man knowne to himselfe.

Some Sicke men also haue reuealed and declared words, gestures, actions done in farre distant places, euen in the very time and moment of their acting, doing, and vttering, as I haue knowne my selfe in some, and as is testified likewise to haue beene heard, knowne, and seene by diuers witnesses worthy credit in our * country, in diuers bewitched Sicke people.

* See a Treatise of the Witches of Warbozyes.

As these examples are manifest to any beholder, which shall at any time happen to view them: so are the examples of the first and second kinde euident to the reason and iudgement of the learned and iudicious Physicion, and all doe therefore certainely detect and prooue a supernaturall Author, cause, or vertue, because they are manifest supernaturall effects.

Thus haue we pointed out briefely, the detection of the bewitched Sicke, both by learned Reason proper vnto the iudicious Physicion, and also by common sense and reason in all men.

If men more at large please to exercise themselues in due consideration and proofe hereof, they shall finde more certaine and sound satisfaction and fruit, with the blessing and allowance of God, then can issue out of the mouthes of Sorcerers and Witches, which God hath cursed, and dis-

allowed, and in whose hearts and mouthes, the Diuell is oft a lying Spirit.

It hath been briefely, and yet sufficiently herein proued, that Almightie God hath giuen vnto Reason light, whereby reasonable, temperate and sober minds, through circumspect care and diligence, may see and behold whatsoeuer is truely possible, or iust for man to know, with the fauour and allowance of Gods grace, in the detection and discouery of the bewitched Sicke. Whosoeuer therefore shall contemne, or neglect this light, and shall aske counsell of Diuels and Witches, the open and proclaimed enemies of God, doe certainely relinquish their faith, and trust in God their Creator, and their patience and dependance vpon his prouidence.

And although it may sometimes fall out, that prosperous issue doth seeme to follow the counsell of the Diuell, yet doth it behooue men to be wary, and not presume, least it prooue onely a sweete baite, that by a sensible good, the diuell may draw their bewitched desirous vaine minds vnto an insensible damnable hurt. For certainly, he who will rather be beholding vnto the Diuell, for his life or health, then chuse to die in the gracious and mercifull hand of God his Creator, can neuer expect to participate any portion of saluation in him, without extraordinary repentance.

Thus much concerning the reasonable discouery of the bewitched Sicke, wherein leauing to enquire at Witches, Sorcercers, or impostors, vpright men, that loue or feare God, or imbrace Religion or common reason, may and ought confine and satisfie their iust desires.

CHAP.

CHAP. XI.

The production of the works of Witches and Sorcerers, vnto the publique seate and censure of Iustice.

WE haue hitherto considered, how the workes of Diuels and Witches, may be both manifest to Sense, and euident to Reason. They haue in their diuers kinds and different performances and manners distinctly beene instanced. Besides those kinds which haue beene mentioned, there may bee innumerable more, among which are those who vndertake and are enquired at, to reueale treasures hid, goods lost or conueighed away, the workes and guilt of other Witches, good fortunes, and euill fortunes in diuers affaires, disseignes and attempts: as also those who vndertake by inchantment, to leade captiue the wils and minds of men, vnto extraordinarie and vnreasonable desires or lusts, hatred or loue vnto, or against this or that person, or this or that particular thing, aboue or beyond the naturall power of resistence, and the force and vsuall guidance of naturall reason, in the ordinary course of mans will and nature: but they are all included in the same generall kinde, and common proofe of their diuelliſh impietie, deriued from the word of God before alleadged vnanswerably, and the true consequence of Reason from thence.

The difference that is in their diuers kinds, doth onely arise from their seuerall subiects, manners, ceremonies, and rites, according to their seuerall differing contracts with the Diuell: some vsing in their workes, reuelations or oraculous answeres, of the demand of resorting people in one manner, fashion, ceremonie, gesture, and rite; some in another, and some in none at all, certaine, or vnchangeable.

Concerning these ceremonies; with their seuerall con-

tracts, and the manners thereof, I will not write, partly, becauſe in this place not much materiall; partly, becauſe they are difficult to detect, except by the Witches owne free confeſſion, which happeneth very rare and ſeldome; partly, becauſe they tend more to the ſatisfaction of curioſitie then of vſe, and therefore are not without ſome danger publiſhed. It hath now beene manifeſt by the word and mouth of God, vnto the reaſon of man, how a Witch or Sorcerer may euidently appeare vnto right Reaſon; namely by his voluntary vndertaking to bee enquired at, for knowledge and reuelation of ſuch things as are hidden by God from all knowledge of men, and are ſolely and properly in the knowledge of Spirits, as hath beene by learned Authors and by reaſon declared.

The reuelation being found ſupernaturall, doth diſcouer the ſupernaturall Agent or Author the Diuell, whoſe proper act whatſoeuer man doeth vndertake in part, or in whole, muſt neceſſarily buy or borrow from him, and thereby be conuinced vndoubtedly of contract with him.

We haue produced diuers ſorts of noted Practiſers likewiſe of this inhibited contract, both in the holy Scripture expreſſely nominated, and alſo by their ordinarie common cuſtome herein obſerued in ſeuerall kindes.

Concerning them all, we will conclude as a corallary vnto all that went before, with the teſtimonie and confirmation of *Lucius Apuleius*, that famous, expert, & learned Magician, in his booke *de Aureo Aſino*, from his long proofe and acquaintance with the Diuell: *Dæmones* (ſaith hee) *præſident Auguriis, Aruſpiciis, oraculis, Magorum miraculis*, that is, the Diuels are chiefe preſidents, haue chiefe power or authoritie, are chiefe Maiſters, Guides, or Rulers ouer Diuination, or reuelation by the ſignes taken in flying of fowles, of diuination by inſpection of the entralls of beaſts, of Oracles, and of all the miracles or miraculous workes of Magicians. They that will not beleeue the holy Scripture, nor the teſtimony of ſo many men and ages, that

that the Diuell is the sole Author of vaine miraculous reuelations, diuinations and workes, let them credit the Magician his owne mouth.

As we haue hitherto viewed, how Witch-craft and Witches may bee, first, by sense manifestly detected: secondly, by reason euidently conuicted: so let vs now consider, how they may bee both produced vnto the barre of Iustice, and bee arraigned and condemned of manifest high Treason against Almighty God, and of combination with his open and professed enemy the Diuell.

Concerning the first, since it chiefely consisteth in that which is manifest vnto the outward sense, if the witnesses of the manifest magicall and supernaturall act, be substantiall, sufficient, able to iudge, free from exception of malice, partialitie, distraction, folly; and if by conference & counsell with learned men, religiously and industriously exercised, in iudging in those affaires, there bee iustly deemed no deception of sense, mistaking of reason or imagination, I see no true cause, why it should deserue an * *Ignoramus*, or not bee reputed a true Bill, worthy to bee inquired, as a case fit and mature for the same due triall, which Iustice, Law, and equitie haue ordained in common vnto all other rightfull hearings and proceedings by witnesse and testimonie, although it is likely to proone a rare plea or cause, because in reason not too frequently to bee found, and farre lesse * in it selfe common or vsuall, then is vulgarly reputed. It might notwithstanding, haply bee more oft detected, if more diligently according to reason inquired.

The second kinde of Witch by euidence of reason discouered, is farre more frequent then the first, as appeareth by the varietie and multitude of names, which it hath branded vpon it, and the diuersitie of kindes and fashions which it hath put on. It is likewise more easily detected and prooued.

A supernaturall reuelation being first made truely manifest (lest preposterously wee haply call a surmised, or falsely suspected offender into question, before any offence be

* Crimina Maleficorum sunt communis fori, Pertinent ad forum Ecclesiasticum quatenus sunt Hæretici pertinent ad forum seculare quatenus cædes perpetrant in hominibus aut aliis animalibus, Binsfildius prælud 3.

* Quidam plus æquo tribuunt operationi Dæmonum, Binsfeldius,

be apparent or knowne; which is an vniuſt iniury, and worthy of rebuke and ſhame with God and iuſt men) a ſupernaturall reuelation (I ſay) being manifeſt, any mans guilty contract therein is prooued, by his vndertaking to bee enquired at therein.

That vndertaking likwiſe is eaſily knowne & diſcouered by thoſe that haue inquired. The foundation of this way of inueſtigation of this Witch or Sorcerer, is the Word of God it ſelfe before recited, and iuſt and true reaſon built thereupon, cannot fall or be ſhaken.

Thus hauing brought theſe priſoners to the Barre, I there arreſt any farther progreſſe, and leaue them to Iuſtice, to the decree and ſentence of the reuerend, graue, and learned Iudge, and ſo proceede the third promiſed way of inueſtigation, and inquiſition of Witches and Sorcerers, according to likely preſumption, probable and artificiall coniecture.

But before wee arriue vpon that point, it is neceſſarie, that firſt a materiall obiection bee ſatisfied. That is, in the forementioned Iudgement of ſupernaturall workes of Sorcery manifeſt to ſenſe, how can any true teſtimony or witneſſe be required or expected, ſince doubt is made whether really or truely, or deluſorily and in ſeeming onely, many or moſt things of that kinde, are ſeene or heard? Hereto is anſwered: As a true ſubſtance is ſeene not of it ſelfe ſimply, but in and by the outward true ſigne, ſhape, proportion, colours, and dimenſion inherent therein, and inſeparable there-from; ſo the true likeneſſe, reſemblance and pourtraiture of that ſubſtance, when ſeparated from that ſubſtance, is as truely and as really ſeene. Therefore, experience doeth ſhew vs, that the ſame eye which ſaw the ſhape, proportion, and figure, together with the true ſubſtance, doeth as perfectly both ſee and know it, when it is ſeparated from the ſubſtance by the Art of the Painter.

As in the true miracles of God, wrought by the hand of his ſeruant *Moſes*, the true and vndoubted ſubſtance of a truely created Serpent, was ſeene when it was changed from

from a rodde, by the outward proper and inherent shape: so as truely was an outward pourtraiture and likenesse of Serpents seene, in the false miracle of the seeming transmutation of the Sorcerers roddes. For how could religion or reason condemne those miracles of the Diuell for illusions, if the liuely resemblance of miracles appearing manifestly vnto the eye, had not thereby made them knowne? For an example, or illustration, how is a iuggling deceit knowne but by the eye? The sight is said to bee deceiued therein. Therefore it doeth see that which doeth deceiue. Reason likewise comparing that which was seene, with that which is not seene; that is, the counterfait with the true substance, doeth prooue the counterfait the present obiect of the sight. The same eyes therefore that saw, in the true miracles of *Moses*, the substance of a Serpent by the true inseparable inherent shape, saw likewise the true image and picture of a Serpent, in the false and seeming miracles of the Enchaunters of Egypt. The testimony of the presentation of both vnto the eye, is as true as trueth it selfe; because the Word of trueth hath said it. That the Diuell is as powerfull as the most excellent Painter, to represent any the most true and liuely likenesse of any creature, is in reason cleare, and hath beene also before prooued.

Therefore a true testimonie may bee truely giuen, and iustly accepted or taken of a liuely shape, figure, likenesse, or proportion, really presented (by the Art of the Diuell) vnto the eye. All the doubt then remaining, is, to put a true difference betweene that which our imagination doeth represent vnto vs, from within the braine, and that which wee see without by the outward sense. This difference will best appeare by an example. *Fernelius* in his first booke, *cap.* 11. *de Abd. rer. caus.* doeth make mention of a man, who by the force of charmes, would coniure into a looking glasse certaine shapes or visions, which there would either by writing, or by liuely presentations so perfectly expresse and satisfie, whatsoeuer hee did demaund or commaund

vnto them, that easily and readily it might bee distinguished, and knowne by standers by. This *Fernelius* doeth report that hee saw himselfe. What shall wee say herein? Was this Diuelish practise a thing doubtfull? Was it not manifest to many eyes, diuersitie of beholders, and the iudicious view of a learned and discerning sight. The like *Franciscus Picus Miraudula* reporteth, *videlicet*, that a famous Magician of *Italy* in his time, did keepe the skull of a dead man, out of which the Diuell did deliuer answeres vnto men enquiring, when the Wizard had first vttered certaine words, and had turned the skull toward the Sunne. These things being palpably seene, could not bee meere imagination. Those things which are meerely in imagination (with those men whom diseases depriue not of their sense or reason) are by right reason and true sense, after a short time of their preualence, easily detected to be imaginary; but those things which are truely, really, and certainely seene, remaine the same for euer after in their due reception of sense; with vndoubted and vnchanged allowance of reason.

Hence it is, that a man in a sleepe or dreame, though for a short space, hee doeth oft times verily, really, and very feelingly (as it were) thinke himselfe in many actions and employments; yet when hee awaked from sleepe, his sense and reason doe tell him hee was but in a dreame. Many sicke persons likewise vsually, though waking, dreame of things falsely imagined, but the disease being gone, and their sense and reason there-from recouered, they then know and laugh at the fallacies of their imaginations. By these short instances it is apparent, that it is not a thing impossible, but vsuall and familiar vnto all kinde of men that want not their common wits, to distinguish betweene those things which are onely in imagination, and those which are reall and indeede.

From hence we may then truely conclude, that against the acts of Sorcerie and Witch-craft manifest to sense, the due testimonies of vnderstanding, discreete, and iust men, ought

ought to bee no lesse equiualent then against another open acts, or crime whatsoeuer, whereof the Witch of *Endor* may serue to shut vp and conclude all doubt for euer herein, for an vnanswerable instance and proofe. Shee acknowledgeth her guilt and crime might bee made manifest vnto *Saul* in these wordes, 1. *Sam.* 28. 9. Wherefore seekest thou to take mee in a snare, to cause mee to die? *Saul* likewise himselfe doeth grant vnto her, the sufficiency of his testimony to cause her to die, *verse* 9. in these wordes, As the Lord liueth, no harme shall come vnto thee, for this thing: meaning, by his testimony of her fact, no harme should come vnto her. But here may bee obiected, that it was not his testimony of her fact of raising the vision of *Saul*, which the Witch did feare, but his testimony of her confession of her selfe to be a Witch, by promising to vndertake it. The contrary is manifest by the Text, *verse* 21. See, thy handmaide hath obeyed thy voyce, and I haue put my soule in thy hand, and haue obeyed the word which thou saidst vnto me. And thus is the doubt concerning the sufficiencie of testimonies, and witnesse in case of Witch-craft satisfied. It now remaineth as was promised and intended, that we next view that light vnto the discouery of Witch-craft, which artificiall coniecture, probable reason and likely presumption doe afford, since what sense and reason haue made manifest is already declared.

CHAP. XII.

That Witches and Witch-craft may be discouered by probable reason and presumption.

AS from things euident to sense, and manifest to reason, there issueth a certainety of vndoubted knowledge: so in things that carry onely probabilitie, diligence doth beget and produce verity and * truth of opinion. Hence it commeth to passe, that he who truely knoweth, and knowingly can distinguish and discerne the validitie,

* Opinio vera est habitus circa conclusiones ex Dialecticis pronunciatis, Arist. in lib. Analyt.

nature, difference, and right vſe of probabilities, doth moſt ſeldome in his opinions miſtake or erre.

Hence alſo it commeth to paſſe, that according to ſeuerall meaſures, and degrees of diligence, ſtudy, practice, and exerciſe of iudging in probabilities, men doe diuerſly differ, ſome excelling other in the merited ſtiles and attributes of ſubtiltie, Policy, Sagacity, Exquiſitenes. It is true, that in probabilitie, is no perpetuall * certainty: notwithſtanding he that warily and wiſely weigheth it, cannot in the vncertainty thereof but finde more certainty, then in blinde and vnlikely caſualtie; then in raſh attempts and proſecutions, voide of counſell, or likely reaſon.

* Certum eſt, quod nunquam aliter fiat, probabile, quod plerunque ita fiat, Cicero.

For although ſometimes thoſe things which ſeeme moſt likely and probable, doe happen to prooue falſe, yet doth nature and reaſon teach and inioyne vs rather to giue credit thereto; and experience doth manifeſt that the cauſe of deception therein, for the moſt part, doth conſiſt in the weakeneſſe of mans iudging thereof aright. For in iudging of probabilities, are great oddes, ſome things onely ſeeme probable to ſuch as are * wiſe, learned, expert, ſubtill: ſome vnto the moſt exquiſite Iudges alone: ſome to euery vulgar; ſome to the choiſe and beſt ſort of Vulgars, and not vnto all; and in theſe differences, doth neceſſarily breede much error and miſtaking. Notwithſtanding, the vertue and force of probabilitie it ſelfe, ſimply doth not deceiue, or vſually faile, but as it is diuerſly and differently conceiued by men, that oft prooueth falſe, which ſeemed likely. *Vatem hunc perhibemus optimum*, ſaith *Cicero, qui bene coniiciet*, that is, we auouch and affirme that man to be the beſt Prophet, or prognoſticator of iſſues to come or happen, who hath the power and skill of right and true coniecture, which euer conſiſteth in the exquiſite perpenſion of probable inducements.

* Probabilia ſunt, quæ probantur aut omnibus, aut plurimis, aut certe ſapientibus, & iis ſi non plurimis, at maxime probatis, quorum eſt ſpectata Sapientia, Ariſtot.

What is among men more admired, or more worthy to be admired, then this art, this skill, this power? Who doth not know what vſe, alſo what benefit doth ariſe thereby, both vnto the true warrant and allowance of action, and alſo

ſo vnto the maintenance, and iuſtification of right opinion, in counſels and deliberation? As in all other faculties and ſciences, the excellencie and neceſſitie thereof doth brightly ſhine: ſo moſt apertly vnto common obſeruation, it doth prooue and manifeſt it ſelfe in the two ſeuerall profeſſions of the *Logician and the Oratour.*

The *Logician* in his diſcrepations and queſtions, concerning doubts and ambiguities, by the diligence of ſubtill diſpute, from the light of probabilitie, rectifieth the vnſtable fluctuation of vnconſtant opinion, and produceth through mature diſquiſition, and raciocination, what is moſt ſafe, moſt conſonant with truth, to hold, affirme, or be perſwaded.

The *Oratour* in his coniecturall ſtate or queſtions, in his pleas of doubtfull and controuerſed facts, or rights, wherein oft-times probabilitie and likelihood, ſeeme to ſtand equall and vnpartiall vnto both parts: notwithſtanding by mature, acute, and ſeaſonable preſſing, and vrging that which is moſt like, moſt reaſonable, and conſonant with right, with law and equitie, in the end doth bring into light, and diſcouer, what is moſt equall, vpright, and worthy to be credited, or reſpected. What euictions of truth and right, what conuictions of guilt and errour doe dayly iſſue from hence, common experience, doth prooue and demonſtrate.

Thus much briefely prefixed in generall, concerning the neceſſitie, light and truth of probabilities; it now remaineth to conſider the vſe and power thereof likewiſe, in our particular propoſed ſubiect of Witch-craft, which common ſenſe doth not onely iuſtifie (as in all other ſubiects) but the word of vndoubted truth.

Almightie God, in caſe of Idolatrie, doth not onely publiſh and proclaime his deteſtation of that great ſinne it ſelfe, but therewith doth include whatſoeuer hath any probabilitie of reſpect, or reference thereto; whether in affection and inclination, or in ceremonie or ſuperſtitious ſhew. This is euident, *Deut.* 18. *verſe* 9. where he firſt forbiddeth

biddeth his people ſo much as to imitate, or doe after the manners of the Gentiles; and afterward particulariſeth their making their ſonnes and daughters to paſſe thorow the fire. Likewiſe *Leuit.* 19. 27,28. where he forbiddeth as much as the cutting of his peoples heads, or the corners of their heads round, or marring the tufts of their beards, or marking or cutting of their fleſh, as was the manner of Infidels and Gentiles, in their mourning and lamenting of the dead. Likewiſe *Deut.* 16. 21. where he forbiddeth ſo much as the planting of any groues of trees neere his Altar, becauſe it was the cuſtome, inuention, manner, and reſemblance of Idolaters.

As in caſe of Idolatrie, ſo in caſe of Witch-craft, which is likewiſe a kinde of Idolatry, becauſe the worſhip of Diuels, Almightie God in thoſe places of holy Writ, where he publiſheth and proclaimeth his high diſpleaſure againſt Witches and Sorcerers, with that abominable ſinne it ſelfe, doth alſo condemne as abominable; Firſt, in generall all kinde of ſhew, of affection, liking, inclination, or reſpect thereof; Secondly, any cuſtomes, faſhions, rites, ceremonies, ſuperſtitions, or geſtures from thence deriued, or belonging thereto.

The firſt is manifeſt, *Leuit.* 19. *verſe* 31. There the Prophet, from their God *Iehouah*, doth charge his people, that they doe not ſo much as turne toward, or decline toward Sorcerers or South-ſayers, vouchſafe to aske any queſtion, or to reſpect them: and *Leuit.* 20. *verſe* 6. he giueth iudgement and ſentence of death, againſt that ſoule that doth but turne or looke toward them.

The ſecond is likewiſe manifeſt, *Iſaiah* 8. *verſe* 19. where Almightie God noteth the ſuperſtitious peepings, whiſperings, and mutterings of Sorcerers, and according to thoſe geſtures, doth with reproch terme them whiſperers, mutterers and peepers: and *Deut.* 18. *verſe* 10,11. he rehearſeth their mumblings, and charmings, and their ſuperſtitious marking the flying of fowles; and *Leuit.* 19. *verſe* 26. he noteth their vaine and ceremonious obſeruing of times.

If

If then Almightie God be so strict, that he will not endure or tolerate so much as a friendly looking toward Sorcerers: the least respect giuen vnto them, or so much as a demand of a question at their hands, any inclination toward them, any their ceremonies, rites or superstitions, yea, so small a matter as their very outward gestures; how can religious zeale, or the duty of man toward God his Creator, esteeme any of these, or the like, or the least of them, lesse then sufficient matter of probable doubt, presumption, religious iealousie, and suspicion against such men, as doe, or dare presume to imitate, to practise or vse them?

As the holy Scripture hath pointed out some few gestures, manners, and rites of Sorcerers, for an example and light vnto all other of the same kinde: so hath the daily obseruations of succeeding times added infinite more, which haue, doe, and still may encrease, multiply, and be added, and newly inuented, and put on new different shapes and fashions, according to the fancie of the contractors therein, which are the Diuell, and man possessed by him, in whose powers and will, according to the nature, qualitie and conditions of their contract, dependeth and consisteth the variation, or innouation of ceremonious rites.

For this cause, among Authors and records both of elder and later times, wee reade of such diuersities and numbers of superstitious litations, dedications, performances, and a diabolicall solemnities. As therefore we haue manifested such superstitious rites, ceremonies and gestures of Sorcerers, as the holy Scripture hath noted and deciphered; so let vs propound some other by after-times, and other Authors obserued.

Some haue vsed in their intention or execution of their Diabolicall workes, or in the way of prelusion one kinde of * ceremonious homage, and some another. Some doe neuer attempt nor enterprise a Diabolicall execution, but with mumblings, whisperings, and secret sounds, and words heard

* See Master Perkins discouery of Witch-craft, chap. 2. pag. 48.

heard grumbling in their mouthes: as *Theophrastus* in his 9. booke of herbes and plants doth witnesse, concerning certaine Magicians in gathering *Helleborus*, and *Mandragora:* and as is likewise vndoubtedly discouered, by the great attributes that are by many famous Writers ascribed vnto the Caball of the Iewes, and vnto letters, characters, words, sillables and sentences superstitiously pronounced.

Galen writeth, that a certaine Sorcerer by vttering and muttering but one word, immediately killed, or caused to dye a Serpent or Scorpion. *Beninenius* in his booke *de Abd. morb. caus.* affirmeth, *That some kinde of people haue beene obserued to doe hurt and to surprise others, by vsing only certaine sacred and holy words.* It is apparent likewise, that others haue accomplished their diuelish ends, by apparitions, shapes, or figures, raised or coniured into glasses; as *Cornelius*, an eye-witnesse, in his booke *de Abdit. rer. caus.* doth publish. Some receiue power and vertue from the Diuell vnto their Diabolicall preparations, by certaine inchanted hearbes, or medicines which they mixe and gather, sometimes with brasse hookes, sometimes by Moone-shine in the night, sometimes with their feete bare and naked, and their bodies clothed with white shirts, as *Plinie* reporteth. Some are reported, to obtaine of the Diuell their desired ends or workes, by deliuering vnto the Diuell bonds or couenants, written with their owne hands. This *Serres* the French Chronicler doth report, confessed by certaine Witches, in the raigne of *Henry* the fourth. And Mr. *Fox*, in the life of *Martin Luther*, doth make mention of a yong man, who deliuered a bond vnto the Diuell, vpon certaine conditions, which bond was written with the yong mans owne blood, and vpon his repentance, and the earnest zealous prayer of the people vnto God in his behalfe, was redeliuered, and cast into the Church in the view and sight of the whole assembly there and then being. Some deriue an effectuall vertue vnto their decreed Diuelish workes, by hanging characters or papers about the necke, as *Plinie* reporteth. Some practise to bring their

Diuelish

Diueliſh ends vnto iſſue, by coniured images and pictures of waxe, golde, earth, or other matter, as *Thomas Aquinas* in his booke *de occultis Naturæ* witneſſeth.

Holingshed, page 534. doth chronicle the execution of certaine Traitours, for conſpiring the king of Englands death by Sorcerous and Magicall pictures of waxe. The ſame author, page 1271. doth report, that in the twentith yeere of Queene *ELIZABETH*, a figure-flinger (as hee termeth him) being ſuſpected as a Coniurer or Witch, ſudainely dying, there was found about him (beſides bookes of coniuration, and other Sorcerous papers or Characters) the picture of a man wrought out of Tynne. Some late writers haue obſerued, that diuers Witches by ſuch pictures, haue cauſed the perſons thereby repreſented ſecretly to languiſh and conſume, as was lately prooued againſt ſome late famous Witches of *Yorke-ſhire* and *Lancaſter*, by the teſtimonies beyond exception of witneſſes, not onely preſent, but preſidents in their tryall and arraignment. Some execute their helliſh intentions by infernall compoſitions, drawne out of the bowels of dead and murthered Infants; as *Ioannes Baptiſt Porta* in his booke *de Magia naturali*, doth from his owne knowledge affirme, and thereto the *Malleus Maleficarum* with others doe aſſent.

Some practiſe alſo Sorcery by tying knots, as Sant *Ierome* teſtifieth in *vita Hilarij*, concerning a prieſt of *Æſculapius* at *Memphis*. Some practiſe Witch-craft by touching with the hand or finger onely, as *Biniuenius* ſaith. Some in their Sorcerous acts or coniurations, vſe partchment made of the skinne of Infants, or children borne before their time: as *Serres* reporteth from the confeſſion of Witches, in the time and raigne of *Henry* the fourth detected. Some for the promoting of their Diueliſh deuices, vſe the miniſtery of liuing creatures, or of Diuels and ſpirits in their * likeneſſe as hiſtories report, and *Theocritus* in his *Pharmacentria*, ſeemeth to credit, inducing there a Sorcereſſe, who by the power of her bird, did drawe and force her Louer to come vnto her.

* Perkins diſcourſe of Witch-craft, chap. 2. page. 48.

This seemeth not impossible vnto a Witch, by the multitude of liuing shapes, which the Diuell in former ages hath vsually assumed, termed *Fawnes, Satyres, Nymphes*, and the like, familiarly conuersing with men. Some bring their cursed Sorcery vnto their wished end, by sacrificing vnto the Diuell some liuing creatures, as *Serres* likewise witnesseth, from the confession of Witches in *Henry* the fourth of *France* deprehended; among whom, one confessed to haue offered vnto his Diuell or Spirit a Beetle.

This seemeth not improbable, by the Diabolicall litations and bloudy sacrifices, not onely of other creatures, but euen of men, wherewith in ancient time the heathen pleased their gods, which were no other then Diuels. And rather then the Diuell will altogether want worship, he is sometimes contented to accept the parings of nailes; as *Serres* from the confession of certaine French Witches doth report. Some Authors write, that some sorts of Sorcerers are obserued to fasten vpon men their Magicall mischieuous effects, and workes, by conueying or deliuering vnto the persons, whom they meane to assault, meats, or drinkes, or other such like; as is euident by the generall knowne power of the Magicke cups of the inchaunted Filtra or loue draughts: and as seemeth iustified by S. *Augustine*, in his 18. booke *de Ciuitate Dei*, making mention of a woman who bewitched others, by deliuering only a piece of cheese. Some of our late Countrie-men haue obserued, some Witches to mischiefe or surprise such as they intend maliciously to destroy, by obtaining some part or parcell of their garments, or any excrements belonging vnto them, as their hayre, or the like.

It is not to be doubted that the Diuell, that old *Proteus*, is able to change and metamorphise his rites, ceremonies, and superstitions, into what new shapes or formes are best sutable to his pleasure and his fellow-contractors most commodious vses and purposes. Concerning all the former mentioned, although it be exceeding difficult; nay, an impossible thing for any man to auouch euery of them

true

true in his owne knowledge or experience; yet for that some kindes of them wee may assuredly know and beleeue from God himselfe, who hath in his sacred word nominated both * apparitions of the Diuel, as also, incantations, charmes, * spels and familiarity with Spirits; as also for that reason doth demonstrate, that there may be many more kinds, besides those named of the same likenesse, nature abused, and diuelish vse; and for that vnto othersome, the credit, worth and merit of those Writers by whom they haue been obserued and published, doth giue weight and estimation, it may be approoued as an infallible conclusion, that whersoeuer any of them or the like, being diligently enquired after, are either really found, or in apparence or shew resembling, that there (with the concurrence of circumstances, and approoued precedence of a manifest worke of Sorcery consenting) that there, I say, it ought to be sufficient & vncontroled matter, or occasion of iust suspicion and presumption against the particular, in whom they are by iust witnesses free from exception, detected and palpably knowne, practised and exercised. As we haue now briefly recited and called to minde some sorts of such ceremonies, rites, superstitions, manners, instruments and gestures as are annexed vnto that kinde of Sorcery or Witch-craft which consisteth in action: So let vs also recite some other sorts of ceremonies, rites, and superstitions, which belong vnto that kinde of Sorcery which is conuersant in diuinations, reuelations of things hidden, predictions, and prophecies. Diuinations according to nature or art, as *Cicero* distinguisheth in his first booke *de Diuinatione*, we doe not intend or purpose, but that diuination which the same Author in the same place doth refer into a power aboue man, which he there termeth the power of the gods, betweene whom and diuination, the *Stoickes* make this reciprocation, *Si sit Diuinatio, Dij sunt, si Dij sint est Diuinatio*; that is, if there be right diuination or prediction of things to come not contained in Art or Nature, certainly that diuination is of the gods, as reciprocally

* Isaiah 8.19.
* Sam. 1.28.
8.
Exod.
Leuit.
Deuteron.

where there are Gods, there is diuination. Here wee see plainely, not onely the antiquity, but the direct originall of diuinations, and that they do manifestly deriue themselues from Idol-gods, from Infidels, from Idolaters.

This is further euident likewise, by the generall current and report of all Histories, euen from the first beginning and foundation of *Rome* by *Romulus*, as through all ancient writings and writers, the frequent mention of *Augury, Aruspicy, Extispicy*, and the like, doth plentifully witnesse. The holy Scripture also and Word of God doth testifie the same, *Deut.* 18. *verse* 9, 10, 11. where diuination by the flying of fowles, by the obseruation of times, and the like, are reckoned among the abominations of the Nations, or Gentiles.

The originall then of Diuinations issuing from Diuels (because from false gods, the gods of the heathen and Idolaters) let vs for the better noting of the abomination it selfe, obserue and point out some of their ceremonies, manners, and superstitions also.

Some in olde time vsed to diuine, as by the flying of fowles, so by viewing of lightning, by monsters, by lots, by inspection of the Starres, by dreames, *per monstra, & portenta, fulgura, sortes, Insomnia, per Astra*, as *Cicero* testifieth at large in his bookes *de Diuinatione*. Some did vse to draw their Diuinations out of tubs, or vessels of water, wherein-to were cast certaine thin plates of siluer and gold, and other precious Iewels, by which the Diuels (which Infidels ignorantly called their gods) were allured to answere vnto demands, doubts, and questions, as is by *Psellus* described, and was vsuall among the *Assyrian* coniectors. Some deriued their Diuinations from looking-glasses, wherein the Diuell satisfied vnto demands and questions, by figures and shapes there appearing.

This kinde of Diuination was called καταπτρομαντία whereunto came very neere and was like κρυσταλλομαντία. Some fetch their Diuinations by lots, taken from points, letters, characters, figures, words, syllables, sentences, which kinde of

diuination

diuination is distinguished by the name of κληρομαντία. If we should number vp euery particular kinde of shape, wherein Diuination doeth shrowde it selfe, it would prooue a long and tedious voyage, not onely through fire, water, ayre, earth, and other farre distant and diuided parts of the wide and spacious world, but through siues, riddles, the guts and bowels of the dead, and many other secret haunts & holes, wherein as the inuincible *Labyrinths* of intricate illusions, the Diuell doeth shadow and hide his subtill insidiation of silly deceiued man.

He that desireth more curiously to reade other particulars herein, I referre him vnto S. *Augustine, de natura Dæmonum*, and to *Camerarius, de Diuinationum generibus*. It is sufficient that the trueth and possibilitie of these kindes of Diuinations and the like, with their ceremonies, rites, customes, and superstitions; as also their detested originall, end, vse, and abomination, is esteemed diuellish by the Word of God, and his most sacred voyce, wherein vnder those kindes of Diuination, by the flying of fowles, obseruation of times, *Deut.* 18. *verse* 10, 11. and vaine gazing and beholding the Starres, *Isaiah* 47.19. he displayeth and iudgeth the nature and qualitie of all other the like, couered by what stiles or names soeuer. The enumeration of any more sorts, might increase in number, and aduance curiositie, but can adde nothing in substance or materiall vse. The reason that the Diuell requireth these rites and ceremonies, S. *Augustine* doeth declare *lib.* 21. *cap.* 6. *de Cinit. Dei, Alliciuntur Dæmones* (saith he) *per varia genera lapidum, herbarum, lignorum, animalium, carminum, rituum, non vt animalia cibis sed vt spiritus signis, in quantum scilicet hæc iis adhibentur in signum diuini honoris cuius ipsi sunt cupidi.* That is, Diuels are drawne or Coniured, by diuers kindes of stones, hearbes, woodes, creatures, words, rimes, rites, or ceremonies, not as liuing creatures desire food, but as spirits reioyce or delight in signes, because those signes argue respect, worship, and honour, whereof they are very ambitious and desirous, as affecting Diuine worshippe in

malice of God himselfe and his Diuine worship. To the same purpose saith *Binsfeldius Comment. vel Explicat. in prælud. 9. Delectantur Dæmones signis cum imitari Deum studeant in Sacramentis suis.* That is, Diuels delight in signes, rites, and ceremonies, as desiring to imitate, or to be like God in his Sacraments.

Wee haue summarily (wherein for our information is sufficient competence) produced some few sorts of ceremonies, rites, and superstitious gestures in both kindes, that is, both such as belong to that kinde of Sorcery, which consisteth in act, and working, as also that which is exercised in Diuination, prediction, and reuelation.

The generall rule and reason is the same, and extendeth it selfe equally against both.

Let vs then in the conclusion thus conioyne them both together. What man is he among men so blind, who beholding in any man the former ceremonies, rites, prelusions, or gestures, being suspicious notes, markes, cognizances, and badges of Sorcerers and Witches, in either kinde, and doeth not thinke that he may with good reason doubt the ordinary correspondence of fruits, & workes answerable thereto? Vnto the former presumption, if circumstances of time, place, instruments and meanes, fitting such diuelliſh Actes, opportunitie, and the like doe adde their force, doeth not iust occasion of doubt increase? For illustration and example, let vs suppose a person of a curious and * inquisitiue disposition in things hidden or inhibited, a man voide of the feare and knowledge of God, a searcher after Sorcerers, and their diuelliſh Artes, educate among them by kindred, affinitie, or neighbour-hood, with them hauing generall opportunitie vnto inchoation into that Diabolicall mysterie, a man likely and prone to become a receptacle of Diuels, expressed by his long obserued, or knowne flying from, or hating all occasions or places, where the name, mention, worshippe, or adoration of Almighty God is in any kinde vsed; a man out of whose cursed lips hath at any time beene heard, the

* Mast. Perkins in his discourse of Witch-craft, chap. 1. pag. 11.

the * renouncing of God, or voluntary profession of loue and friendship vnto the Diuel (all which with horror sometimes my owne eares did heare, in a * woman at an open assise, being there indited vpon suspicion of Witch-craft.)

Let vs yet further consider in the same man, an extraordinary alienation of himselfe, from all societie and company with men (for that familiar conuersation with Diuels, begetteth an hatred and detestation, both of the remembrance of God or sight of men) likewise a frequentation or solemne haunting of desarte* places, forsaken & vnaccustomed of men, the habitations of *Zijm* and *Iijm*, graues and sepulchres. This seemeth, *Math.* 8. *Luke* 8. *Marke* 5. in the possessed true.

The possessed and the Witch, are both the habitacles of Diuels; with this onely difference, that the Witch doth willingly entertaine him.

His custome of haunting tombes and sepulchres, in the one doth make it probable, and credible in the other. Likewise a solitary solacing himselfe, or accustoming abroad oft, and vsually alone, and vnaccompanied at times and houres vnusuall and vncouth to men, as the most darke seasons of the night, fitting the darke workes, and the workemen of the Prince of Darkenes.

Let vs yet more particularly obserue this man branded with the former note, seeming or professing to practise workes aboue the power and possibilitie of man, to threaten or promise to performe, beyond the custome of men, whether in generall, or toward any particular. In a diuellish intended action bent against any particular, likewise wee may diligently examine any manifest speciall prouocation, first giuen: secondly, an apparent apprehension thereof expressed by words, gestures, or deedes: thirdly intention, or expectation, succeeding the prouocation, starting out oft-times, or intimated by any rash, vnaduised, or sudaine proiect of headie and vnbridled passion: fourthly, the opportunitie sutable vnto such an intended desseigne, as time and place competent for accesse, speech, sight,

* Perkins chap 3 pag. 48. discourse of Witch-craft.

* She was easie and ready to professe, that she renounced God and all his workes, but being required to say that shee renounced the Diuell & all his works, she did refuse it with this addition of the reason, (videlicet) for that the Diuell had neuer done her any hurt.

* Serres, from the confession of Witches detected and censured in the raigne of Henry 4. of France.

ſight, or receiuing from, or giuing vnto the particular, againſt whom ſuch diuelliſh thoughts are ſet, any thing, wherein any inchanted power or vertue is vſually hid and conueighed.

After a Sorcerous deede is thus certainely obſerued to proceede, we may then further with vigilant circumſpection view, whether ought may be detected, iuſtly arguing his reioycing pride, or boaſting therein, that ſtandeth iuſtly ſuſpected, or ought that may prooue or expreſſe his doubt, or feare of diſcouery, his guilty lookes, cunning euaſions, ſhifting, lying, or contradictory anſweres, and apologies vnto particulars vrged.

Theſe circumſtances and the like, though each alone and ſingle may ſeeme of no moment or weight, yet concurring together, or aptly conferred, they oft produce a worth from whence doth iſſue full & complete ſatisfaction. *Veriſimilia ſingula ſuo pondere mouent, coacernata multùm proficiunt* (ſaith *Cicero*) that is, euery ſingle circumſtance hath his weight and vſe, but conſenting and concurring together, they doe much aduantage. Since then what vertue or power ſoeuer, circumſtances and preſumptions, doe vſually and generally vnfold in all other ſubiects or matters whatſoeuer, the ſame equally and as largely, reaſon doeth here diſplay and offer in this of Witch-craft: why ſhould not the like practiſe thereof herein alſo bee vrged and found, as likely and ſucceſſull? I doe not commend or allow the vſuall raſh, fooliſh and fantaſticall abuſe of circumſtances, nor their wreſting and forging, nor the coniuration or raiſing vp of their likeneſſe, and ſhadowes, without any ſubſtance or trueth (as is too common and vulgar) out of meere fancy or defect of true iudgement, without the due manifeſtation of a certaine crime firſt in this kinde aſſured.

But where all the former circumſtances doe truely and really occurre, or moſt of them, or the moſt materiall amongſt them with an apparant vncontrouled precedent euidence of an vndoubted act of Sorcery, and are not indirectly

directly wrested or guilefully extorted, but directly proued, & fairely produced and vrged; what man inioying his common sense or reason, can be ignorant, what a large scope and faire fielde they doe yeeld to sent, to trace and chace the most hidden and secret guilt of Witches whatsoeuer, out of their vtmost shifting most close couerts and subtill concealements?

I doe not affirme circumstances and presumptions, simply in themselues sufficient to prooue or condemne a Witch: but what reasonable man will or can doubt or deny, where first a manifest worke of Sorcery is with true iudgement discerned, and knowne certainely perpetrate: that the former circumstances and presumptions pointing vnto a particular, doe giue sufficient warrant, reason, and matter of calling that particular into question, & of inioyning and vrging him vnto his purgation and iustification from those euill apparances, whereby through the differencies, iarres, contrarieties, and contradictions of the false faces and vizards of seeming truth (becausе identity and vnity is properly and solely found with truth it selfe inuiolable and the same) guiltinesse is oft vnable to finde a couert to hid it selfe, but rubbed or galled vnto the quicke, doth breake out and issue forth in his owne perfect and vndeceiuing likenesse. It may be obiected, that it doth commonly fall out, and is so oft seene, that the hearts of Witches are by the Diuell so possessed, so hardned and sealed vp against all touch, either of any conscience, or the least sparke of the affections of men left in them, that there is no possibility, or hope of any preualence, by the pressing of any presumptions or circumstances, which they for the most part will answere with wilfull and peruerse silence.

This is and may be sometimes true, yet is no sufficient reason, why due proofe and tryall should not alwayes diligently be made herein, since first experience it selfe doth witnesse a manifest benefite thereby: secondly, the like reasonable course and practice is knowne both vsuall, fruitfull and effectuall in all other disquisitions, and inquisitions whatsoeuer: and thirdly, the Diuell himselfe, the Witches

and Sorcerers great and graund Maister, though of farre fewer words then Witches, (as seldome speaking at all) and abounding with farre more subtiltie and cunning; yet is he not able by all his art or cunning, alwayes to hide his owne workes, but by presumptions and circumstances, wise and vnderstanding hearts doe oft discerne and discouer them, as is by dayly experience seene and testified, and is confirmed by the proofe which all holy and godly men haue euer had thereof. And to this purpose, and for this cause the holy Scripture doth require Gods chosen children, to sift and try the Spirits, whether they be of God or no; that is, whether they be of his holy spirit, or of the euill spirit which is the Diuell.

Although therefore God for his owne secret decree, or purpose, doe permit the Diuell sometimes to hide and shadow the guilt of his associates, Witches and Sorcerers, from the sight or depreheusion of man, and thereby, sometimes, frustrate mans iust endeuour and duty of their discouery; yet doth he not totally or altogether herein subiect, or captiuate, or abridge mans power or possibility of preualence, euen against all the power and force of Diuels, as oft-times our dullest senses cannot choose but witnesse.

Could the Diuell, or their owne craft whatsoeuer, deliuer the Sorcerers from destruction out of the hands of *Saul*, who iustly destroyed them all out of the land of Israel, 1. *Sam.* 18. *verse* 9. or out of the hands of *Iosias*, who according to lawe, tooke away or abolished all that had familiar Spirits, and Southsayers. 2. *Kings chap.* 23. *verse* 24? The extirpation of these Southsayers, by those Princes, was commended of God, and by his Lawe commanded, *Leuit.* 20. 27. The same Lawe of God commaundeth, that no man be iudged or put to death, but by the mouth of two witnesses, from whence it is necessarily collected, that the workes of Sorcery are not alwayes hidden, but oft-times so open, that they may be manifestly noted; otherwise, how could they be testified, which vnto their condemnation the Lawe doth euer presuppose and necessarily commaund?

Neither

Neither is this Lawe of God any thing discrepant from the common equity of all lawes, or from reason it selfe: first, for that many workes of Sorcery doe immediately in their first view, manifest themselues to the sense, as is euident, by the miraculous workes of the Enchaunters of Egypt, practised in the sight of *Pharaoh* King of *Egypt*. Secondly, for that many workes are apparent manifestly to Reason, in which, though the sense cannot immediately discerne, or take notice of their quality and authour; yet by necessary inference and euidence of reason, they are certainly and demonstratiuely prooued to issue from the power and force of Spirits and Diuels, as hath beene formerly declared, concerning both workes and also diuinations, prophecies, and reuelations hidden from all curiosity and possibility of man. Thirdly, for that circumstances and presumptions doe with good and likely reason call into question, and iustly charge with suspicion (as hath beene instanced) concerning the performers and practisers of ceremonious rites, superstitious gestures, actions and manners vsuall vnto Witches and Sorcerers. Since then, as is before prooued, Almighty God doth inioyne a necessity of testimonies, vnto all condemnations and iudgements of death whatsoeuer, and testimony doth alwaies necessarily include a manifestation of whatsoeuer is testified, either to sense, or reason, or both; it followeth as a necessary conclusion vnto all that hath bin said: that from things either manifest to sense, or euident to reason, issueth wholly and solely, not onely the reasonable and likely way of detection of Witches, but the very true way by God himselfe, in all true reason intended and commanded. And from this way it is, both by multitudes of examples, by experience and reason manifest, that neither Witches, nor the Diuell himselfe is altogether able to hide or defend their guilt. Diligence therefore herein duely and carefully exercising it selfe certainely shall not, nor can prooue the Lawe of God vaine, nor the owne endeuour frustrate or voide, although haply difficulties and impediments may somtimes interrupt, as in

all other cases and affaires is vsuall.

Thus hath beene made manifest how Witch-craft is discouerable by sense, and euident by reason; likewise, that it is no more inscrutable or hidden from detection in the inquisition thereof, by signes of presumption, probable and likely coniecture or suspicion, then all other intricate or hidden subiects, or obiects of the vnderstanding whatsoeuer. For, although presumptions are alone no sufficient proofe, yet doe they yeeld matter and occasion of diligent and iudicious inquisition, which is the reasonable way and due method of vpright proceeding, and the common, hopefull and warranted path vnto all detections, in all other cases of doubt and difficulty whatsoeuer; wherein I see no cause or reason, why iudicious, wary and wise practise and proofe, weighing and presing circumstances into the bone and marrow, should not equally, in case of Witch-craft, as in all other cases of iudgement and inquisitions (though not euer becausse that exceedes the nature of presumption) equally, I say, and as oft should not confound the guilty, and chase and winde out as faire an issue.

Certainely, if men would more industriously exercise their sharper wits, exquisite sense, and awaked iudgements, according vnto the former reasonable, religious, and iudicious wayes, exempt from the burthen and incumbrance of blinde superstitions, traditionary and imaginary inuentions and customes, no doubt, but experience would yeeld and bring forth in short time, a much more rich increase of satisfaction, and more happy detection in iudiciall proceedings.

It is true, that in the case of Witch-craft many things are very difficult, hidden and infolded in mists and clouds, ouershadowing our reason and best vnderstanding.

Notwithstanding, why should men be more impatient or dejected, that in matters of Witch-craft, many things are oft hidden from our knowledge, and discouery, when the same darkenesse, obscurity, difficulty and doubtfulnesse, is a thing ordinary in many other subiects beside, as neces-

sary

sary vnto vs, and concerning which, it may be no lesse truely said, that in this life of mortality, much more is that which is vnknowne, then that which is knowne and reuealed vnto vs.

Hence is that ancient saying of the Philosopher: *Hoc tantum scio, quòd nihil scio,* that is, so few are those things, which are demonstratiuely, truely, and certainely knowne, that they are nothing in comparison of the infinite number and multitude of such things, as are either onely probable, or obscure or inscrutable.

For to deny that God hath giuen vnto man a great measure of knowledge in many things, were not onely grosse darkenesse and blindnesse, but great ingratitude, yea impiety. Neuertheleſſe, it were also as great fatuity not to see or acknowledge, that God hath mixed this knowledge with much intricate difficulty and ambiguity, which notwithstanding he doth in his wisedome more or lesse reueale distribute and dispense, in seuerall measures, vnto seuerall men, according to their seuerall cares, studies, indefatigable paines, and more industrious indeauour, in seeking and inquiring it: in defect whereof more commonly then either in Gods decreed restraint, or natures abnuence, mens desires and labours are so often annihilate.

CHAP. XIII.

The confutation of diuers erroneous Wayes, vnto the discouery of Witches, vulgarly receiued and approoued.

AS true religion doth truely teach the true worship of God in that true manner which he requireth, and commandeth: so superstition in an vnapt measure or manner, doth offer vp and sacrifice her vaine & fooliſh zeale or feare. Vnto her therefore & her sacrifice, thus doth Almighty God reply; Who required this at your hands? I hate and abhorre your Sabboths and your new Moones, *Isa.* 12.13. The heathen Oratour could say, *Religio continetur cultu pio*

Deorum. True religion consisteth in the holy and true worship of God. Vnto the aduancing of the worship of the true God, the extirpation of Witches and Witch-craft (because it is the most abominable kinde of Idolatry) is a speciall seruice, and acceptable duty vnto God, expressely commanded by himselfe, *Deut.* 17. 3, 4, 5.

In the performance therefore of this worship, as it is solely and truely religious, to seeke their extermination by those meanes, and in that manner, which Almightie God doth approue and allow: so with misgouerned zeale or feare, in the ignorance, or neglect of the right manner or way, inconsiderately to follow vnwarranted pathes thereto, is plaine Superstition.

Iulius Scaliger, in his third booke of Poetrie, thus describeth very liuely the nature of Superstition. *Superstitio satisfacit ad notandum eum habitum, quo metuimus, aut Deum sine ratione, aut ei opera attribuimus quæ opera ne cogitauit quidem vnquam ille*, that is, this word Superstition doth serue to set forth such an habit or disposition of minde, wherein wee worship or so feare God, as is voide of cause or reason, or vnto our owne hurt or damage, we attribute vnto God, as of God, those workes or things, which Almighty God himselfe neuer thought or intended. The word which the Greekes vse for Superstition, is δαιμονία, *inconsulta & absurda diuinæ potentiæ formido*, that is, an absurd, and ill-aduised feare or worship of God, which certainely is there, where he neither requireth it, nor is true cause or reason either of such worship, or in such sort or manner.

In this speciall part therefore of the worship and feare of God, namely, in the discouery of Witch-craft and Sorcery, as wee haue before laboured to finde out those waies which are lawfull, iustifiable, and allowed: so let vs now briefely display the folly and vanity of erroneous and blind pathes, pointing deceitfully thereto; that we seeke not superstitiously to serue God, in our inioyned and commanded duties of the discoueries of Witches, with our owne vanities or follies, rash inuentions, or deuices; but in reasonable, iust,

discreete

discreete and religious proceeding, which is onely and solely acceptable with God.

In former ages and times, haue been published by diuers writers, many ridiculous traditions, herein so vaine, and so farre vnworthy any serious confutation, that they scarce deserue so much as bare mention.

Of this sort are the imagined profligations of the fits of the bewitched, by beholding the face of a Priest, by being touched by hallowed ointments, or liniments, by the vertue of exorcisation, of incense, of odours, of certaine mumbled sacred or misticall words.

I will therefore omit these, as by time it selfe worne exolete, found worthlesse, and almost of later writers left nameless, and will onely oppose and examine such later experiments, as doe in our time and country most preuaile in esteeme.

CHAP. XIIII.

The casting of Witches into the water, Scratching, Beating, Pinching, and drawing of blood of Witches.

IT is vulgarly credited, that the casting of supposed Witches bound into the water, and the water refusing or not suffering them to sinke within her bosome or bowels, is an infallible detection that such are Witches.

If this experiment be true, then must it necessarily so be, either as a thing ordinary, or as a thing extraordinary: because nothing can happen or fall out, that is not limited within this circuit or compasse.

That which is ordinary, is naturall; as likewise that which is natural, is ordinary. *Aristotle* in the second of his *Ethickes* saith of that which is naturall, *quod aliter non assurgit*, that is, ordinarily it is not otherwise, then euer the same. From whence it doth follow by good consequent, that whatsoeuer is ordinary, must be naturall, because it keepeth the same

ſame courſe and order, which is the property of nature.

For this cauſe *Scaliger* in his booke *de ſubtilitate* ſaith, *Natura eſt ordinaria Dei poteſtas*, that is, nature is the ordinary power of God, in the ordinary courſe and gouernment of all things.

If then this experiment in the tryall of Witches, be as a thing ordinary (as it is vulgarly eſteemed) it muſt be found likewiſe naturall. If it cannot be found naturall, it cannot be ordinary. That it is not, nor cannot be naturall, is manifeſt.

Firſt, for that the ordinary nature of things ſenſeleſſe and voide of reaſon, doth not diſtinguiſh one perſon from another, vertue from vice, a good man from an euill man. This our Sauiour himſelfe doth confirme, *Math. 5. verſe 45.* God maketh his ſunne to ariſe on the euill, and the good, and ſendeth raine on the iuſt and vniuſt.

Nay, we may further obſerue in the booke of God, and alſo reade in the booke of nature and common experience, that the common benefit of nature, is not onely vouchſafed vnto all wicked men indifferently, but euen vnto Diuels themſelues, who doe not onely participate in nature the common eſſence, faculties and powers, proper vnto the ſubſtance and nature of all other Spirits; but alſo doe exerciſe theſe powers and ſpirituall forces vſually vpon other inferiour natures, ſubiect vnto their ſupernaturall nature, reach and efficacy, as is often ſeene in their workes euen vpon the bodies and goods of the bleſſed Saints and ſonnes of God.

Hereby then is euident, that nature cannot take notice, or diſtinguiſh a wicked man, no not a Diuell, and therefore much leſſe a Witch.

But here may be obiected, that diuers herbs and other ſimples, produce many ſtrange and wondered effects, by an hidden ſecret, and occult qualitie and property in nature, though there appeare no manifeſt qualitie oft-times in them, by which in reaſon or probabilitie they ſhould or can bee effectuall thereto. This Phyſicions doe dayly witneſſe

and

and prooue true.

Why then may not there bee likewise yeelded the like hidden power, or antipatheticall vertue in the nature of the element of water, and thereby a Witch bee detected; as well without knowne cause or reason thereof in nature; notwithstanding naturally the euils or diseases both of body and minde, are both detected, and cured by elementary substances or compositions, in which there is no manifest knowne proportion therewith?

It is truly answered, that although in this supposed experiment of the disposition of the element of water towards Witches, casualty may haply sometimes seeme to iustifie it true; yet is not this sufficient to euince it a thing naturall. Those things which are naturall, necessarily and euer produce their effect, except some manifest or extraordinary interception or impediment hinder.

Thus fire doth necessarily, ordinarily, and alwaies burne and consume any combustible matter or fuell being added thereto, except either some manifest or extraordinary hindrance oppose it. The like may be saide of all other elements for their naturall effects in their proper obiects. Naturall medicines likewise, if rightly accommodated with prudence, art and discretion vnto the right disease, doe neuer faile their vsuall productions or effects.

This Almighty God in his holy writ doth confirme, and long and aged experience of many hundreths of yeares hath successiuely witnessed, wherein the ancient records of all learned writers, haue euer testified innumerable medicinal herbs and drugges, certainely and truely to bee euer the same. Present times doe likewise see & witnes it, and no man doth or can doubt it in the right proofe. Concerning any such nature or custome in the element of water, in the refragation of Witches, who was as yet euer able to write and fully resolue, or prooue it ordinary, necessary, certaine, euer or for the most part, not failing as is in course of nature most infallible and neuer doubted? What former ages haue successiuely vouchsafed the mention of truth or cer-

tainty therein? Hath Almighty God, at all, ſo much as approuedany opinion or thought thereof? Is it not rather to be iuſtly doubted,that it may be eſteemed among the abominations of the Gentiles,which God in his people doth deteſt, *Deut.* 18. *verſe* 9? Doe all men in our time, or good and iuſt men auouch their owne proofe in the tryall thereof? Or contrariwiſe, doe not many wiſe,religious, learned and equall minds with reaſon reiect and contemne it? Doth Law as yet eſtabliſh it, or reaſon prooue it? How can it then be propoſed as equiualent with thoſe reaſonable meanes or wayes, of iuſt proceedings or tryalls, which God, his diuine Lawe, his law of nature,iudgement. reaſon, experience, and the lawes of men haue euer witneſſed, perpetually and onely aſſured certaine and infallible?

It wanteth the vniuerſall teſtimony of former ages and Writers;in this our age it is held in iealouſie with the moſt iudicious, ſage, and wiſe: It hath no reaſonable proofe, no iuſtifiable tryall hath dared to auouch it vpon publike record, no lawe hath as yet,thought it worthy of admittance; and the Lawe of God is not prooued to prooue or approue it. If it had beene a thing naturall, ordinary, of neceſſary, or of certaine operation or power,and therein ſo euidently remarkeable, it is impoſſible it ſhould haue eſcaped authenticall approbation, or the ſame notable teſtimonies, which all other tryed truths haue euer obtained. From the former premiſes therefore we conclude, that it cannot be a thing naturall, neceſſary or ordinary. If it be not ordinary, then is it not alwaies the ſame; if not alwayes the ſame, then is it ſometimes failing; if ſometimes failing, then is it not infallible; if not infallible, then in no true iudgement or iuſtice to be truſted or credited. It now remaineth to inquire, whether being prooued falſe or ordinary, it may not be prooued true as extraordinary (for to eſteeme or grant it both is an impoſsibility in nature,and an abſurdity in reaſon.) Let vs grant, it may be iudged and deemed extraordinary; the next doubt then remaining is, whether being extraordinary or miraculous, it be of God or of the Diuell.

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The reason why some men suppose it should be of God, is, for that the water is an element which is vsed in Baptisme, and therefore by the miraculous and extraordinary power of God, doth reiect and refuse those who haue renounced their vowe and promise thereby, made vnto God, of which sort are Witches.

If this reason be sound and good, why should not Bread and Wine, being elements in that Sacrement of the Eucharist, be likewise noted and obserued to trurne backe, or fly away from the thraotes, mouthes, and teeth of Witches? and why, (if for the former reason, the water being an element in the Sacrament of couenant, made with God, in the first initiation into the faith, doe for that cause refuse to receiue Witches into her bosome, and thereby giue an infallible proofe of a Witch?) Why, I say, should not by the same reason Bread and Wine, being elements in the Sacrament of confirmation and growth of faith, refuse and fly from those much more, whose faith and promise made vnto God in riper and more vnderstanding yeares, is by them renounced? And why for that cause, should not Bread and Wine become as infallible markes and testimonies vnto the detection of Witches? If the reason be good in the first, it must necessarily be the same in the second; and if it faile in the second, it cannot be good or sound in the first. Neither doth it or can it stand with any good reason at all, that because so smal part of the element of water, is set apart vnto that religious seruice in the Sacrament; therefore, the whole element of water, or all other waters must thereby obtaine any generall common property aboue the kinde or nature. Neither is it as yet agreed, or concluded generally among the most learned, and reuerend Diuines, whether that small part of water which in particular is set apart, or vsed in the Sacrament, doth thereby receiue any manifest alteration at all in substance, essence, nature or quality. If then that part of the element of water it selfe, which is hallowed vnto that holy vse, be not manifested, or apparently prooued to be thereby indowed with any vertue, much lesse

can it communicate any vertue vnto other waters, which did not participate therewith in the same religious seruice. Except then there may be prooued by this religious vse of water, some more endowment of sense or religion therein, then is in other elements, why should it more fly from a Witch then the fire, then the ayre, then the earth? The fire doth warme them, the ayre flyeth not from them, but giueth them breathing; the earth refuseth not to beare them, to feede them, to bury them. Why then should the water alone runne away or flye from them? It may be answered, that it is a miracle, whereof therefore there neither can nor ought reason in nature to be demaunded or giuen. If it be a miracle, it is either a true miracle, which onely and solely doth exceed the power of any * created nature, or is a seeming miracle by the power of the Diuell, working effects in respect of mans reason, nature, and power supernaturall and impossible; notwithstanding confined and limited within the generall rule, reason and power of vniuersall nature, which he * cannot exceed or transcend, being a finite creature, and no infinite Creator.

Miracles, of the first kinde, are raising from the dead the son of the widow of Sarepta, by *Elias* 3. of the kings, 17. the diuiding the water of *Iordan* with *Elias* cloake, 4. of the *Kings* 2. the curing of the sicke by S. *Pauls* handkercher, *Act.* 5.19. the raising *Lazarus* by our blessed Sauiour, and the like.

Miracles of the second kinde, are all the workes of the Enchanters of *Egypt*, *Exod.* 7. which were onely diuellish sleights, cunning * imitations, counterfets, and Diabolicall resemblances and shadowes of the true miracles, wrought by Almighty God, in the hand of his seruant *Moses*.

If this miracle, or this miraculous detection of Witches by water, be of this later kinde, it is of the Diuell; and is not to be esteemed or named, where the Name of God is feared or called vpon.

For although the cunning fraude of the Diuell, aboue and beyond

* Non est creator, nisi qui principaliter format: nec quisquam hoc potest, nisi vnus Creator Deus. Aug. 3. de Trin.

* Augustinus 3. de Trin. Alia potest si non prohibetur, Dæmon: Alia non potest, etsi permittatur, quêadmo dum homo potest, ambulare si non prohibeatur, volare non potest, etsi permittatur Petr. Lomb. Sent. lib. 2. Dist. 7.

beyond all capacitie of the weake sense and vnderstanding of man, doe so liuely oft-times cast before our eyes, the outward shape and similitude of the miracles of God, that man is not able easily to distinguish them, or at first sight to put a true difference: yet must men studiously, and circumspectly be aduised herein, lest rashly they confound, or equall the vile and abiect illusions of that damned creature the Diuell (though neuer so wonderfull in our eyes) vnto the infinite power of the Almighty Creator, in his true and truely created miracles, which is an high dishonour vnto our God, and accursed impiety.

For this cause, the holy Scripture hath admonished and warned the weakenesse of humane vnderstanding, not to be transported by signes and wonders, nor to trust or giue credit to euery miracle: and our Sauiour himselfe, *Math.* 24. *verse.* 24. doth furnish his Disciples with carefull warning herein. And S. *Iohn*, in his Reuelation fore-telleth, that in the latter dayes and times, the Diuell and the great Whore of Babylon, shall with great signes, wonders, and miracles, seduce and deceiue the last ages, and people of the world.

Since then miracles are of no validity, except certainely and truely knowne to be of God; and since also it is not easie for euery Spirit to discerne therein; let vs duely examine and sift this our supposed and proposed miracle in the tryall and detection of Witches. *Petrus Gregorius Tholosanus* in his *Syntagma Iuris, lib.* 2. *cap.* 12. in a tractate concerning the Relicks and Monuments of Saints, together with miracles, doth giue very honest, sound, and substantiall direction.

First, that all credited miracles be found and allowed by religious lawes and authoritie.

Secondly, that the persons by whom they are first reuealed or knowne, or by whom they are auouched, be *testes idonei, omniq; exceptione maiores*, that is, that they be worthy witnesses of vndoubted and vnstained credit and worth, free from all iust exception, of holy life, and vnstained conuersation.

ordinary, whereby the true miracles and miraculous workes of God also may grow with vndiscerning men of lesse esteeme, vile and of no accompt. *Nam miracula Dei assiduitate vilueruut* (saith S. *Augustine*) the miracles and miraculous workes of God, being oft seene, become of smal or no reputation. The second tryall of a false miracle, was the robbing of God of his due honour and praise, which in this proposed miracle is partly prooued; by making the extraordinary work or vse of miracles ordinary, and thereby derogating from the power, worth and nature of Gods true miracles (as is before said): partly by vnthankfull vnder-valewing, omitting, or relinquishing the ordinary meanes of tryals and detections of doubtfull truths, which God hath made & giuen in his good grace; and therefore their contempt and neglect is a manifest robbing of God of his due praise and glory therein. The third tryall of the Diuels property in miracles, was the seducing of mens hearts from God vnto himselfe, which in our supposed miracle may be necessarily concluded. For if the miracle it selfe be vpon good grounds before alleaged, rightfully deemed to bee of the Diuell; it must necessarily follow, that whatsoeuer esteeme or reputation is giuen thereto, is a secret sacrifice of ignorance or superstition vnto the Diuell, and an hidden and couert seduction from God: and thus hath beene prooued, or at least, with good reason alleaged. First that the tryall of Witches by water, is not naturall or according to any reason in nature. Secondly, if it be extraordinary and a miracle, that it is in greater likelihood and probability a miracle of the Diuell to insnare, then any manifest miracle of God to glorifie his name, which is the true end of right miracles. Concerning the other imagined trials of Witches, as by beating, scratching, drawing bloud from supposed or suspected Witches, whereby it is said that the fits or diseases of the bewitched do cease miraculously; as also concerning the burning of bewitched cattell, whereby it is said, that the Witch is miraculously compelled to present her selfe.

Theſe, and the like, I thinke it vaine and needleſſe, particularly or ſingly to confute, becauſe it doth directly appeare, by their examination, according to the former rules produced againſt the naturalizing of the detection of Witches by caſting them into the water, that firſt they are excluded out of the number of things naturall: ſecondly, that being reputed as miracles, they will alſo be rather iuſtly iudged miracles of the Diuell, then of God, by the former reaſons which haue ſtripped the ſuppoſed miraculous detection of Witches by the water, of any hopefull opinion that they can be of God.

Nor doth our law now in force, differ here from reiecting ſuch like miraculous trialls. See the triall by *Ordell* aboliſhed by Parliament the third yeare of *Henry* the third, *Coke 9. Rep. Caſe Abbot de Strata Mercella Fol. 33.*

CHAP. XV.

The exploration of Witches, by ſupernaturall reuelations in the bewitched, by ſignes and ſecret markes, declared by the bewitched, to be in the body of the ſuſpected Witch, by the touch of the Witch curing the touched bewitched.

THere remaine as yet other miraculous explorations of a Witch, carrying in their firſt view a far more wondred repreſentation then any or all the former explorations. One is, when perſons bewitched, ſhall in the time of their ſtrange fits or traunces nominate or accuſe a Witch, and for a true teſtimony againſt him, or her, thus nominated, ſhall reueale ſecret markes in his or her body, neuer before ſeene or knowne by any creature; nay, the very words or workes, which the ſuppoſed, or thus nominated Witch ſhall be acting or ſpeaking in farre diſtant places, euen in the very moment and point of time, while they are in acting or ſpeaking; all which I haue ſometimes my ſelfe heard and ſeene prooued true. This is reputed a certaine

conuiction of a witch. An othor miraculous tryal of a Witch and like vnto this, wonderfull is; when a ſuppoſed Witch required by the bewitched, doth touch him or her (though when vnknowne or vnperceiued by the bewitched themſelues,) yet according to the prediction of that iſſue by the bewitched, he or ſhee immediately are deliuered from the preſent fit or agony, that then was vpon him or her, which I haue alſo my ſelfe ſeene. For the better diſcouery of truth in theſe ſo wondered difficulties, let vs firſt recall to minde theſe few obſeruations in our former Treatiſe determined and prooued. Firſt, that the Diuell doth many miraculous and ſupernaturall things meerely ſimply and alone of himſelfe, for his owne ends, and without the inſtigation or aſſociation of a Witch. This was made manifeſt by his conference, diſputation and ſpeech with *Eua* after a miraculous manner, out of the body of the Serpent, when as yet neither Witch, nor Witch-craft were come into the world. Secondly, that the Diuell is able to obtrude or impoſe his ſupernaturall or miraculous workes vpon men, againſt their knowledge, liking, will, or affection, and being vnrequired. This is cleere by his tranſuection of the body of our bleſſed Sauiour, as alſo by his violent caſting of the bodies of the poſſeſſed, amongſt the people mentioned in the Goſpell. Thirdly, let vs not here forget ſpecially, that hee is able to tranſmit and ſend vnto, or into men vnrequired, and without their deſire or aſſent, ſecret powers, force, knowledge, illuminations, and ſupernaturall reuelations. This was prooued by the poſſeſſed in the Goſpell, who from a ſecret and hidden reuelation and power, aboue and beyond themſelues, were able to vtter that high miſtery, as yet hidden from the world, that Ieſus was the Sonne of the liuing God. This could not be knowne vnto them, by their owne reaſon or nature, being aboue and beyond all reaſon or nature, and by grace onely then begun to be reuealed vnto the bleſſed Diſciples themſelues. To thinke that the poſſeſſed could haue that knowledge equally with the Diſciples by the ſame grace, were impious derogation from their

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Apostolicall priuiledge and prerogatiue therein, vnto whom did properly belong the first fruits thereof alone.

This supernaturall reuelation therefore was transfused into the possessed by the Diuell, who could not be ignorant of the Lyon of *Juda*, the mighty destroyer of his spirituall kingdome, long before the disciples were borne, or capable of knowledge. And thus hauing recalled these obseruations, from them doe issue these necessary inferences. First, that all supernaturall acts or works in men, are not to bee imputed vnto those men. Secondly, that for this cause those supernaturall workes, are onely to be imputed vnto men which the Diuell, according vnto contract or Couenant which those men doth practise and produce.

And for this cause, in the inquisition of Witch-craft, when we haue truely first detected an act, done by a spirituall and supernaturall force (because it is in all lawes iniurious, to accuse of any act, before it be certainely knowne the act hath beene committed) then, and not before, wee ought indeuour directly and necessarily to prooue the contract, consent, and affection of the person suspected, vnto, or in that supernaturall act, that being no lesse essentiall, to detect and discouer the true and vndoubted Witch; then the supernaturall act, being certainely apparent, doth vndoubtedly prooue the Diuell, and his power therein.

This equall regard, in case of Witch-craft, ought to bee carefully ballanced, without which vaine and vnstable men shall euer at their lust and pleasure, vpon affections and passions, be priuiledged with impunity, to lay vniust imputations, and to vse wrongfull violence and oppression beyond all equitie, or reason.

When therefore men that are prudent, iudicious, and able to discerne, doe first aduisedly vpon good ground and reason, adiudge a supernaturall act euidently done, or at least worthy to be suspected: secondly, shall by iust and reasonable proofe, or at least liuely and faire presumption, detect the contract, affection, or consent of any man in that act; then and not before, is the accusation, inquisition

and inditement of Witch-craft, against any man equall and iuſt.

For ſince a ſupernaturall worke can be truely and ſimply no act of a naturall man, and is the immediate hand and power of a Diuell (as is formerly prooued) it is the mans conſent, contract and couenant alone, in the act with the Diuell, that being detected and diſcouered, doth infallibly and eſſentially prooue him a Witch, and not the act it ſelfe.

Theſe obſeruations, and conſiderations, firſt neceſſarily prefixed, let vs now proceed vnto the two former propounded experiments of the miraculous detection of Witches.

It is neceſſarily true, that it can ſolely proceed from a ſupernaturall power, that the bewitched are inabled in their traunces, to fore-tell the ſequell of the ſuppoſed Witches touch: likewiſe, that the nominated Witch, ſhall accordingly by her touch immediately free and diſpoſſeſſe the Sicke or the bewitched of their agonies.

It is as neceſſarily true alſo, that it can ſolely proceed from a ſupernaturall power, that the bewitched are able in their traunces to nominate the moſt ſecret and hidden marks in the bodies of the ſuſpected Witch, her preſent ſpeech *and actions in farre diſtant places, and the like, but whether theſe miraculous Reuelations, with their anſwerable euents, ought to bee eſteemed iuſt conuictions of the perſons thus by a ſupernaturall finger, pointed out and noted; as alſo whether they proceede of God or of the Diuell, is very materiall, to examine and con ſider.

If they proceede from God, their end, their extraordinary neceſſitie and vſe, bent ſolely vnto the immediate ſpeciall glory, or extraordinary glorification of God therein, will euidently declare.

What more extraordinary glorification of God can be pretended in the needfulneſſe of a miraculous detection of Witch-craft, then of any other ſinne committed, as immediately

* Herein the Diuell affecteth to imitate the power of God in his holy Prophet, who was able by his diuine reuelation to make known what the King ſpake in his Priuy Chamber. 2. Kings verſe 12. cap. 6. He herein alſo counterfetteth the Diuinitie of our Sauiour, ſeeing Nathaniel, when he was vnder the Figge-tree. Ioh. 1. 48.

mediately againſt God, and with as high an hand? Witchcraft is indeed one kinde of horrid renunciation, and forſaking of God, but there are many more kinds much more helliſh then this ſecret and concealed defection: as the open curſings, wilfull blaſphemings, and ſpitefull railings vpon God, euen vnto his face, profeſſed hatred and contempt of God.

Among many Offendors in theſe kindes, after their owne long prouoking continuance therein, and Almighty God his vnſpeakeable long ſuffering and patience: ſome few ſometimes haue been made hideous ſpectacles and examples vnto the reſt, of the infinite power and iuſtice of God, his vnſufferable diſpleaſure, indignation and direfull reuenging wrath. In this number was, for ſome time *Nebuchadneſer*, and *Pharaoh* King of *Egypt*, and in later times *Iulian* the *Apoſtata*, and others the like. Many other as high Blaſphemers, and deſpiſers of God, notwithſtanding haue been permitted to eſcape any ſuch miraculous puniſhments, or fearefull notorious expoſings vnto the worlds view.

Rabſhakeh, railing on the liuing God, in the open view and hearing of the men of *Iſrael*, and *Olofernes* denying the God of heauen, were not miraculouſly, or by any immediate hand of God ſmitten, but were ſuffered to grow on, vntill their harueſt of confuſion was ripe. That high degree of blaſphemie againſt the Sonne of the liuing God, hanging vpon the Croſſe for the ſinnes of mankinde, committed by the cruell and hard-hearted Iewes, in ſcorning, ſcoffing, and ſpitefull deriſion both of God in heauen, *Math.* 27, *verſe* 43. and alſo of the eternall Sauiour of the world, deſcended from heauen, was not by God then extraordinarily reuenged (as the incomparable greatneſſe of the ſinne might ſeeme to require) but was in Almighty God his iuſt iudgement, ſuffered, vntill in the due time, their owne execrations, and curſings of themſelues, and their poſterity, thereby to haſten and purchaſe the effuſion of that holy innocent bloud, did fall vpon them ſo heauily, that their whole

Nation, People, and Kingdome, became extirpate, vile, and vagabond for euer vpon the face of the earth. It is recorded in the *Reuelation, chap.* 13. *verse* 5, 6, 7. concerning the Beast, that he opened his mouth vnto blasphemy against God, his Tabernacle, and the Saints; that he spake great mighty blasphemies, yet power was giuen vnto him to continue, and preuaile therein many yeares, and a large space of time.

By these few examples it is euident, that neither the height, the nature, the quantitie, nor the qualitie, of the most abominable, or prouoking sinne, most odious vnto God and men, doth vsually, or alwaies draw downe from heauen vpon it selfe a miraculous immediate hand of Gods wrath. We may easily instance the like, concerning the sin of witch-craft, which is our particular subiect.

Although by the hand of his holy seruant Saint *Paul*, Almghty God did miraculously smite the Sorcerer *Elymas*, & as writers report, *Simon Magus*, by the hand of S^t. *Peter*, multitudes and societies of other Sorcerers, and Southsayers among the *Caldeans*, escaped not onely the hands of *Nebuchadnezer*, in his wrath; but as it seemeth in the prophecy of *Daniel*, they liued many yeares in high esteeme, fame, and renowne, both in their owne Nation, and also in forreine Countreyes, yea through the world. There is no doubt, that *Ægypt* likewise did abound with swarmes of Sorcerers, as the holy Scripture, and all times and writers report. Among the people of God also, the Israelites, it is manifest that diuers Sorcerers and Witches did shrowd themselues, and liued with impunity, as appeareth by the Witch of *Endor*, which king *Saules* seuerity, in their generall extirpation thorow the whole kingdome, had notwithstanding passed by, and left vnespied; as also by that special note and commendations, from Gods owne mouth and word of *Ioshua*, that is, that hee had taken away from amiddest his people, all the Enchanters and Sorcerers: by which it is likely and cannot be denied, that through the lenitie or careleſnesse of former Princes, they formerly had long se-

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curely their breathed. That God doth not vſe by miracles to detect all, or moſt Enchanters, Magicians, or Witches, is farther made vndoubted; becauſe it ſhould follow then & thence neceſſarily, that he hath both in the firſt ages of the world, ordained lawes, and ordinary, legall courſes of proceeding againſt them in vaine; as alſo for that he doth, in the holy records of his ſacred word, make knowne his Decree, that they ſhall be permitted to liue and continue vpon the face of the earth among other, and as other vnrepentant ſinners, vntill his ſecond comming, and the laſt day of eternall doome, *Reuelat. chap. 22. verſ. 15.* without ſhall be Enchanters. If his Iuſtice and ſeuere iudgement ſhould by his miraculous power make ſo narrow ſearch amongſt them, as ordinarily to root them out, it were impoſſible any one of them ſhould eſcape his all-ſeeing reuengefull hand, to ſuruiue vnto his generall decreed day of ſentence, and dreadfull doome, of all kinde of ſinnes and ſinners, which both in iuſtice vnto ſome, and mercy vnto other ſome, his infinite goodneſſe and wiſdome hath decreed, ſhall not be fruſtrate. Although therfore Almighty God doth ſometimes ſtretch forth his mighty hand miraculouſly to ſmite, or bring into light ſome horrid ſinnes and ſinners, his extraordinary power therein ſometimes onely extended, at his owne good will and pleaſure, doth not iuſtifie the preſumptuous expectation of the diſpenſation thereof in any particular. God who is the God of order, and not of confuſion, doth not ordinarily diſpenſe his extraordinary workes, nor vſually confound indifferently, ſo different natures in their end and vſe, and his owne decree. Nature it ſelfe doth alſo teach an impoſſibility in that which is extraordinary, to become or be expected ordinary. In that way which is ordinary, the induſtruous, the diligent, the prouident man therefore doth with carefull perſeuerance vprightly walke. The ſlothfull, onely the intemperate, the improuident man, either by folly or ignorance loſeth or by idle ſloth forgetteh, or omitteth, his ordinary way or opportunity, and ridiculouſly hopeth or truſteth vnto

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the redemption thereof, by extraordinary contingents or euents.

Thus it hath appeared, that in regard of any more speciall or extraordinary glorification of God, in the detection of Witches, rather then of other as great and as abominable sinners, their is no needfull or necessary vse of myracles.

The second consideration was, whether they are not rather of the Diuell, then of God; as also, how they may be any iust conuictions of the supposed or suspected guilty.

Wee will first herein examine the touch of the supposed Witch, immediatly commanding the cessation of the supposed fits of the bewitched. That this is a false or Diabolicall miracle and not of God, may be iustly doubted.

First, because the holy and blessed power of working miracles (among which, the healing the Sicke or the possessed was not the least) was neuer of God dispensed, to haunt or follow the touch of wicked men, or Sorcerers or Witches.

Secondly, for that the true miracles of God (which were euer dispensed, either for the common good of his Church, or the declaration of his glorious truth, or for the extraordinary punishment and destruction of euill men) did neuer obscurely, or indirectly, prooue themselues or their ends, but in their manifestation were inabled to ouer-shine cleerely, all the fogges and mists of doubt or question.

The contrary hereunto in this our suspected miracle is manifest, wherein is ridiculously imagined, that the blessed gift and vertue of healing the sicke, descended from God aboue, may be reputed in the hands of a Witch a signe or testimony of his or her guilt and impiety, which euer hath beene, and is in it selfe a speciall grace and fauour of God, and was euer vsed rather as a confirmation of the truth of Gods Ministers and seruants. Let vs now consider how this miraculous touch and the efficacy thereof, may be any iust conuiction of a Witch. No man can doubt that the vertue wherewith this touch was indued, was supernaturall. If it bee supernaturall, how can man, vnto whom nothing sim-

ply

ply is poſsible, that is not naturall, bee iuſtly reputed any proper Agent therein? If hee cannot bee eſteemed in himſelfe any poſsible or true Agent, then it remaineth, that hee can onely bee intereſſed therein, as an acceſſary in conſent; as a Solicitor or Tenant vnto a ſuperiour power. If that ſuperiour power (as is before prooued in the falſehood of his miracle) be the Diuell, the leaſt reaſonable doubt remaining whether the Diuell alone, or with the conſent or contract of the ſuſpected perſon hath produced that wonderfull effect: with what Religion or reaſon can any man rather incline to credit the Diuels information in the mouth of the bewitched (who is the common accuſer of God to men, and of men to God) then in requiſite pittie, pietie, and humane reſpect vnto his owne kinde to tender the weakeneſſe of fraile man, againſt the ſubtilty of the deceitfull Diuel. Shall man with man find leſſe fauour, then the Diuell with man againſt man? That the Diuell is able by the permiſſion of God, to annex or hang this miracle vpon this or that particular, is manifeſt, by the poſſeſſed in the Goſpell; vpon whom and their naturall actions and motions, he caſt ſupernaturall conſequences or concomitances. Was not their ſpeech attended with ſupernaturall reuelation, their hands with ſupernaturall force, to rend and teare in pieces iron chaines and bonds? If the Diuell be able to transfuſe, or caſt theſe miraculous concomitances or conſequences alone, and without allowance of any man or perſon where God doth permit; how is it in any equity or reaſon iuſt, that theſe impoſitions of the Diuell ſhould be imputed vnto any man? God forbid, that the Diuels ſignes and wonders, nay his truths ſhould become any legall allegations or euidences in lawe. We may therefore conclude it vniuſt, that the forenamed miraculous effects by the Diuell wrought and imputed by the bewitched, ſhould be eſteemed a ſigne or infallible marke againſt any man, as therefore conuinced a Witch, for that the Diuel and the bewitched haue ſo deciphered him. Theſe like miraculous ſtratagems may be exerciſed vpō any man,

or vnto any mans actions may be deceitfully or fraudulently by the Diuell conioined or apted. This therefore doth not inferre any mans guilt therein. It ought be a mans owne proper contract therein with the Diuell, neceſſarily and directly proued, that ſhall iuſtly condemne him. This contract may be and is plainly detected, by ſifting and conſidering, that mans voluntarily aſſiſting or promoting, promiſing, or vndertaking ſuch ſupernaturall workes, with anſwerable performance thereof. As hath beene ſaid, concerning the miraculous conſequence of the touch of a ſuſpected Witch; ſo may be determined concerning the ſupernaturall reuelations of ſecret markes or ſignes in her body, according vnto the prediction of the bewitched, as alſo of the diſcouery of the preſent actions, geſtures, and ſpeeches of ſuppoſed Witches in farre diſtant places. Diuers examples I my ſelfe haue ſeene in theſe kinds: I muſt neceſſarily acknowledge a more then natural power therein, becauſe farre beyond the nature, reaſon, or power of man. But there is notwithſtanding ſufficient matter of doubt, whether ſuch reuelations, ſecret ſignes, and marks, though found in the named perſons or parts true, as alſo the right pourtraitures & ſhapes of the ſuppoſed or accuſed Witches, though neuer of the bewitched before ſeene, and yet by the bewitched truely deſcribed; there is, I ſay, notwithſtanding, ſufficient matter of doubt, whether they are not very inſufficient to charge or accuſe any particular thus pointed out or marked. The Law and expreſſe commandement of God doth allow of no reuelation from any other Spirit, but from himſelfe, *Iſa.* 8. 19. Whether theſe reuelations are immediately of God, if their due examination by the rule of his Word * doe not clearely determine, raſh or haſty perturbation or paſſion ought not preſume it. The lawes of men alſo admit no ſupernaturall illuminations or reuelations, as any grounds of iuſt tryals or deciſions of right or truth. It follows therefore neceſſarily, that they are voide, & ought to be of no force or credit in vpright iudgement with iuſt and righteous men. It may bee obiected, that

* ESTIN AMARTIA ANOMIA. Quicquid non congruit cum lege, peccatum eſt.

that truth is found in theſe reuelations, and truth ought be of regard. It may hereto againe bee replied, that although truth in it ſelfe be great, and ought and will preuaile; yet in the abuſe, euill vſe, or corrupted, or depraued end thereof, it ought not deceiue nor is of force. The Diuell, as all other cunning lyers and deceiuers and imitators of that his art, vſually mixe truths with lyes, that thoſe truths giuing credit vnto lyes, men may beleeue both and ſo be deceiued. It was euer the onely ſafe way of lying, to face and guard it with ſome plauſible truths. In the former reuelations therefore, repreſentations and true deſcriptions in the bewitched, of perſons of ſecret markes and ſignes, of ſpeeches, geſtures, and the like, although the Diuell be found true, or ſpeaking truth, yet may he notwithſtanding haply bee therein alſo a lyer, while truly deſcribing their perſons, ſhapes, markes, manners and geſtures, ſpeeches and the like, he falſely and lyingly addeth thereby a ſeeming or deceiuing neceſsity of their guilt, as if therein or thereby neceſarily inferred. The fallicy illuſion and the lyingly true reuelations of the Diuell, may by many examples be manifeſted. *Ianus Iacobus Boiſſardus in his tract. de Diuinatione Chap.* 5. reporteth an admirable ſtory of a noble Gentleman his familiar friend, and knowne vnto himſelfe. This man flying from his owne natiue Countrey for feare of puniſhment for a murther by him committed, and liuing in farre diſtant coaſts, deſired curiouſly to enquire what his wife was in his abſence doing, whom hee had (being very faire young and beautifull) married two monethes onely before his departure or voluntary exile. For this purpoſe he came vnto a Magitian liuing in the place of exile, who liuely deſcribed vnto him the true faſhion, building, and ornaments of his houſe where his wife in his abſence liued, her apparrell, countenance, & the like, as they were perfectly foreknowne vnto himſelfe. He farther expecting to learne what ſhe was at that preſent inſtant doing. The Magitian made knowne that there was then in her company a beautifull young

man with his hoſe or breeches about his heeles ſtanding neere or cloſe vnto her. Vppon the knowne truth of the *Magician* his firſt deſcription of his houſe and wife, the gentleman aſſuring himſelfe of the truth of the ſecond deſcription of ſeeming manifeſt adultrey in her, ſecretly ſtealeth home with an abſolute reſolution by murdering of her to be reuenged, & comming home by ſtealth neere vnto the place where his houſe & her dwelling was, by a ring (which as an infallible teſtimonie of her true loue ſhe had deliuered vnto him at his departure) he immediately cauſed her to come vnto him. Her kinde and louing intertainement ſo qualified and mollified his intended rage and fury, that he had patience firſt to confer with her, which before his ſight of her, he did not intende. After her conference he demaunded whether ſuch a day (naming the certaine day) ſhe did not weare apparrel of ſuch a colour and faſhion. She anſwered with wonder that it was true. He againe demaunded what that was which ſhe ſmothed and handled in her hand, and who that young man was which ſtood neere her with his hoſe about his heeles. She hereat amazed and perceauing the ſodaine change of a fierce and cruell looke in her husband, deſired him to be pacified and better informed. The young man was his owne brother who could witneſſe the truth thereof, and that which ſhe ſmoothed or ſtroked in her hand was a plaiſter which ſhe did ſmooth for him and applyed vnto his hip, where he had a very greiuous and painefull vlcer. This being found true, the husband ſorrowed for his bloudy intention, and deteſted the execrable and damnable Art of the *Magician*, and the foule lying truth of the Diuell. How foulely likewiſe many other men by theſe like darke and double dealing truthes, equiuocations, and amphobologies, haue beene deceaued conſulting with the diuell and his oracles may be by many other examples teſtified. The ſame Author mentioneth the oraculous reuelation by dreame preſented vnto the daughter of *Polycrates* of *Samos*. It was reuealed vnto her that her father ſhould be taken vp into heauen, be waſhed

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by *Iupiter* and annointed by the Sun. This after proued true but in a dreaming sense. For *Polycrates* being surprised by *Orantes*, was hanged vp toward heauen vpon an high Crosse, where *Iupiter* (that is the ayre) with his moisture did wash him, and the Sun melting his grease and the substance of his flesh did so annoint him as was least imagined or suspected. *Plutarke* in the life of *Anniball* reporteth that *Anniball* consulted with the oracle concerning his owne reserued destiny or end. The oracle answered that *Libissa* land should burie his corpes. Hereupon he presumed that he should returne into that his owne countrey and therein his old age die. He grewe therefore secure and careles. But shortly afterward being taken by the *Romanes* in a little obscure village by the sea coast called by the name of *Libissa*, he there grewe wearie of his life and poysoned himselfe in the Diuels truth: behold vntruth and deceipt. *Libissa* buried *Anniball*, but not *Libissa* by *Anniball* either knowne or possible to be imagined. These examples are sufficient whereby is plainely seen the dangerous deceitfull fallacy of the diuel euen where he speaketh truth. Let vs now returne againe vnto our former miraculous prediction of the Diuell by the mouth of the bewitched concerning the cure of the bewitched by the touch of the supposed Witch. We may boldly affirme that in this case or in any other, if it were possible for the diuell to speake the truth, truely, wholly, vnpartially; so as it might appeare plaine, euident, manifest; yet ought we not from him beleeue it or receiue it. This is in our blessed Sauiour made vndoubted, who in the Gospell oft rebuked him euen speaking truth, as also in S. *Paul* rebuking the Pythonisse, truely affirming, and acknowledging him the seruant and Minister of God. If the diuell then speaking truth, may not be allowed or credited; how shall reuelations, miracles or oracles proceeding from him, be they neuer so true, or approued with any shew of true Religion or reason, become any iust probations or allegations in law, equity or iustice? it may be obiected, that many times men haue bin by dreames and visions admoni-

ſhed of ſecret and concealed hideous murders, and other euill facts committed priuily, whereby the Malefactors and their guilt haue bin admirably produced vnto due puniſhment. This truth is euen by Heathen Authors witneſſed, and in our time the like haue happened, and is teſtified by witneſſes, whoſe faith and credit is free from all exception. Although this be true and cannot be denied, ſome reaſons notwithſtanding doe perſwade that it is more ſafe to incline, to ſuſpect that theſe like viſions or dreames are rather of the Diuell, then raſhly to determine or decree that they are immediately of God. Firſt, for that though haply they might be ſometimes ſo granted, yet ought we not too ſwiftly or ſodainly ſo beleeue, for that by the liuely counterfait of the true viſions, dreames and reuelations of God, the Diuell hath euer vſually practiſed to be taken and eſteemed as God: the allowance whereof by men is high blaſphemy againſt God, and ignorant occult adoration of Diuels. Secondly, for that no viſions, dreames, or reuelations, ought to be eſteemed of God, originally or immediately, which doe reſpect or anſwere curioſitie of knowledge or deſire, as moſt of the forementioned kinds vſually are wont. Thirdly, for that the viſions of God, as they are euer bent vnto an extraordinary diuine end, and an vniuerſall good, ſo are they euer diſpenſed by the miniſtery of men, who haue manifeſt commiſſion, or warrant from God, either mediate, or immediate. The mediate is prooued by the manifeſtation of the meanes: the immediate, by the euident reflexion of a manifeſt diuinity, in the power and authority thereof. For as it is ſaid of the word of God, *Heb.* 4. *verſe* 12. ſo muſt it neceſſarily be concluded of all the true miracles, viſions, or reuelations of God, that they are liuely, and mighty in operation.

This is ſeene in the miracles wrought by *Moſes*, which the Sorcerers themſelues could not deny to bee the finger of God, *Gen.* 8. *verſe* 19. This is likewiſe ſeene in

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Simon Magus, who could not but acknowledge the miraculous power of the holy Ghoſt, by the laying on of the Apoſtles hands, ſo far forth that in the conſideration of his owne guilt, and of a conuincing power or deitie therein, he deſired them to pray for him.

The ſame is alſo witneſſed in the ſeruants of the high Prieſts who being ſent with wicked malice, and curſed preiudice to intrap and betray our Sauiour, were by the miraculous power of his word and workes compelled to proclaime and confeſſe; *No man euer ſpake like this man.* All theſe notes or markes, of the true viſions, dreames, or reuelations of God, are euer generally, or for the moſt part wanting in the forementioned kinds, which being neuer free from ſome ſuſpitious note of godly iealouſie, therefore ought not but with much doubt and difficulty be at any time admitted. It may bee as yet further obiected. How can it otherwiſe bee deemed, then that God himſelfe is the Author of the former reuelations, ſince they tend vnto his glory in the detecting and puniſhing of ſo hideous ſinnes? It is hereto anſwered, that Almighty God is able to vſe and command euill inſtruments vnto good ends. He hath ordained the Diuell himſelfe to be the common accuſer of all ſinnes and ſinners. It is therefore no inconuenience nor repugnant vnto religion or reaſon, to affirme, that the Diuell himſelfe, in the forementioned viſions or dreames, by the commandement or permiſſion of God, is the producer of the fore-mentioned murders, euill facts, vnto light and iudgement. God for his owne glory permitteth the Diuell by theſe his wonderfull reuelations, to detect the named ſinnes and ſinners. The Diuell alſo for his owne end, and deſire of their deſtruction, doth execute the Decree of God for their iuſt puniſhment.

But here may be obiected againe, that the Diuell in

in his reuelations (as is before mentioned) is not to be beleeued or credited, although he ſpake truth. How then may men be allowed, to admit or make vſe of theſe his viſions or dreames in this kinde.

It is hereto replyed, Almighty God himſelfe doth both permit and heare the Diuell when hee accuſeth, as is manifeſt by holy Scriptures. Therefore among men, and by men alſo, his accuſations may be heard and conſidered. Notwithſtanding, ſince hee is oft a falſe Accuſer, and the enemy of God and truth, hee may not bee credited in himſelfe, no nor truth it ſelfe ſimply as in his mouth. Vpon his accuſation therefore, if truth and certainety doe declare it ſelfe, the force and vertue thereof, and not the accuſation doth conduct, vpright men and minds, vnto proceeding and iudgement; it is not the Diuels accuſation, but the truth it ſelfe, vnto which haply that accuſation did point inquiſition, that by it ſelfe made manifeſt, is therefore credited.

And thus with breuity hath the vanity both of all ſuperſtitious, and alſo of all miraculous waies of the detection of Witches and Witch-craft, beene in ſome few of their particulars generally vnmasked. There are, and may bee many more beſides theſe, which in theſe, and with theſe, will likewiſe periſh and vaniſh, being by the ſame rule and reaſon compelled vnto the golden tryall of ſincere religion and affection.

The ſole, true and warranted way, wherein vprightly men may walke herein before God and men, hath beene in this Treatiſe formerly diſquired and diſcourſed. Therein (intelligent Reader) thou maiſt obſerue two ſorts of manifeſt Witches: The one is offered vnto the outward ſenſe, in his apparent and palpable Sorcerous workes: The other is made euident by plaine demonſtration out of the ſacred word

of

of truth. It hath euer preuailed with vulgar cuſtome (becauſe moſt ſenſible of the moſt groſſe harmes more open to ſenſe) to caſt chiefely, or for the moſt part, the eye and common iealouſie vpon the firſt kinde. The other kinde (becauſe vſually leſt noted of ſenſe, and therefore eſteemed leaſt harmefull to men) is both in the iuſt protraction or production thereof vnto the barre of Iuſtice much more rare and ſeldome, and alſo in common and vulgar obſeruation is little or not at all conſidered.

Hence it proceedeth, that moſt men doe doubtfully reſolue thereof; Yea, ſome men admire a worth therein, others eſteeeme it of reaſonable and commendable vſe, vnto the ſatisfaction of their curioſities, in things ſecret and hidden from the knowledge of man.

But ſince Almighty God hath more ſpecially (as is in the former Treatiſe prooued) both giuen moſt certaine and plaine indication, and information of this kinde, by the expreſſed fruites thereof, and the neceſſary inference of familiarity and conſultation with other Spirits then himſelfe, *Iſaiah* 8. *verſe* 19. and hath alſo ſo oft in ſo diuers places iterated the great abomination, and his high deteſtation thereof, it is not onely the ſauing duety of all priuate men to take more diligent and wary notice thereof, thereby to eſchew and flye from it, according vnto Gods expreſſe charge and command; but it is the charge of Princes and Magiſtrates alſo, to fulfill thereby the commanded execution of Gods holy wrath and vengeance vpon it; for which pleaſing ſeruice and ſacrifice vnto him, Almighty God hath vpon the euerlaſting records of his holy word fixed for euer the ſo memorable praiſe, and commendation of thoſe famous Princes, who haue dedicated themſelues vnto his will therein. As it hath beene declared by

what meanes Witches and Sorcerers, in two kindes ſeuerally may be manifeſtly charged, challenged, and prooued as certaine and vndoubted Offendors: ſo alſo how farre preſumption probabilities, or matter of iuſt ſuſpition in both may blameleſly guide, and conduct vpright and equall inquiſition, hath beene briefely inſtanced. From all which it is euident: firſt, that God in nature hath not ſhut vp in this ſubiect, the common intrance and doore of iudging, trying or deciding as equally, as in other caſes: ſecondly, that beſide and beyond that way, which God hath left open vnto ſenſible and reaſonable progreſſe, herein it muſt neceſſarily bee prepoſterous preſumption to breake out, or ouer-reach, as alſo in ſteade of that plaine approoued and authentike walke for the tryalls of truth; the iudgement and condemnation of others, and the eſtabliſhment of mens owne thoughts, and mindes, to ſeeke irreligious footing, in the *Labyrinth* of amazing wonderments, and reaſonleſſe traditions and experiments. To walke in theſe waies, is no better then to runne away from God, in whom to truſt, though with ſome reſtraint, and coertion of our longing vaine deſires, and ſatisfactions, is truely farre more happy then out of the conduct of his allowance therein, to inioy the fulleſt meaſure or ouerflow of all the moſt obſequious influencies of humane bliſſe. If true religion and pietie could ſettle this conſideration, the common folly of miſgouerned, petulant, inordinate, and intemperate expatiations in this kinde, would not onely in priuate men more vſually bluſh and be aſhamed, but a more euen, ſtraight, and vninterrupted way, being prepared thereby vnto iuſtice, would vſually bring forth a much more happy iſſue, then now is ordinary. Thus farre the loue of truth, which I haue euer carefully ſought and ſtudied, hath offered violence

vnto

vnto my priuate thoughts and meditations, exposing them vnto the hazard of publike view.

As my labour is not lost vnto my selfe, and my owne more confirmed satisfaction thereby: so if there be therein any good vnto the common good, I know, good men will not for the thorne, refuse the fruite, for defect of elegance in stile, or obscurity of worth in the Author, quarrell with the matter it selfe.

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